

A Compendious Introduction to the Study of the Bible

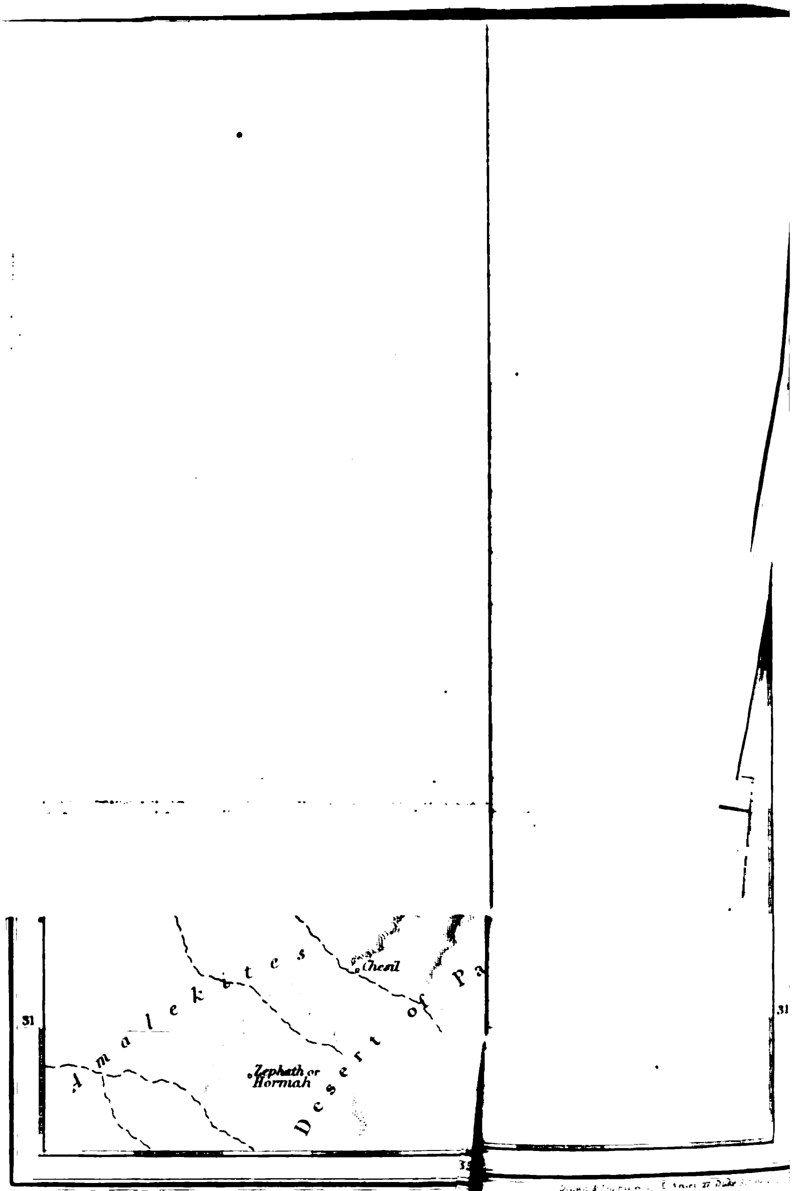
Thomas Hartwell Horne, John Ayre

INTRODUCTION

TO THE

STUDY OF THE BIBLE.

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A COMPENDIOUS INTRODUCTION

TO THE

STUDY OF THE BIBLE.

ORIGINALLY WRITTEN BY THE LATE

REV. THOMAS HARTWELL HORNE, B.D.

Of St. John's College, Cambridge; D.D. of the University of Pennsylvania, Philadelphia; Rector of the United Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard Street; and Prebendary of St. Paul's:

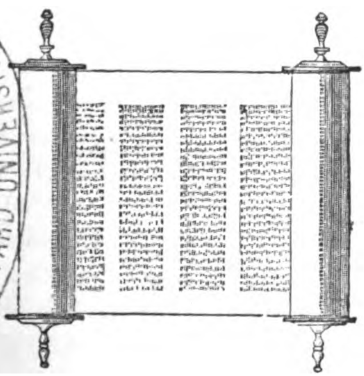
AND NOW REVISED AND EDITED BY THE

REV. JOHN AYRE, M.A.

Of Gonville and Caius College, Cambridge.

BEING AN ANALYSIS OF
'AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES'
BY THE SAME AUTHOR.

ILLUSTRATED WITH MAPS AND OTHER ENGRAVINGS.



ELEVENTH EDITION.

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PREFACE.

IN offering to the public a new edition of the "COMPENDIOUS INTRODUCTION TO THE STUDY OF THE BIBLE" it is proper to state the purpose and plan on which it was first compiled, and to explain the course which has been pursued by the present editor.

It was in 1827 that the book first appeared. Mr. Horne's large work, "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," had then passed through several editions, and had attained a high place in public estimation. But there were many students to whom the mastery of four thick octavo volumes was not a practicable task. By these a compendium or condensed view of the topics elsewhere more copiously treated would, it was thought, be welcomed. And there were also many with the larger work in their hands to whom an analysis of it would be useful. Mr. Horne, therefore, was induced to compile a small volume which might be adapted to the use of general readers, as a comprehensive guide to the study of the bible, and which might also be preparatory to the greater work. He comprised in it, I. A summary of the evidences of the

authenticity, genuineness, credibility, and inspiration of the Holy Scriptures, refuting the most plausible objections of modern infidels; II. An outline of the literary history, criticism, and interpretation of the bible; III. A compendium of biblical geography and antiquities; and IV. Introductory prefaces to the several books of Scripture. The order of the larger Introduction was for the most part followed; those subjects only being altogether omitted which either would not admit of abridgment, or would have been unsuited to the generality of readers. The volume was furnished with maps, and tables, and indices; and in putting it forth the author expressed his trust that it would contribute, "with the divine blessing on his labours, to facilitate the devout and attentive reading of 'the Holy Scriptures, which *alone* are able to make us wise unto salvation, *through faith* which is in Christ Jesus.'"

Circumstances necessitated haste in the original compilation. But fresh impressions were successively called for; and various corrections and improvements were made. After the appearance of the last edition of the greater work, it was, of course, most desirable that the smaller volume should be thoroughly revised. In undertaking this revision I have endeavoured to carry out as exactly as I could the author's original purpose. I have placed before me the large work: I have followed, for the most part, its order: I have desired to produce a book which should be fairly an analysis of that and an introduction to it. I have therefore largely retained Mr. Horne's own words, with necessary corrections: still I have had to re-

write a considerable portion of the volume; and, as it was always intended to be complete in itself, I have endeavoured, by an occasional greater fulness of detail, to relieve it from the appearance of a mere dry list or catalogue of matters. In accordance with this view I have not thought myself precluded from introducing an argument or illustration, when I deemed it suitable, even though it had not found a place in the larger work. I am gratified in knowing that these additions had Mr. Horne's full approval. He read the earlier sheets, and communicated freely to me his judgment upon them. Of course, to make additions without increasing the size of the book, it was necessary to condense, and to omit some of the matter heretofore contained in it. Instead of the very long list of books recommended to students, I have thought the notice of a few sufficient. They are such as will abundantly supply the most pressing wants of the scholar; and as he advances in his course of reading he will readily find elsewhere what works are, additionally, necessary for him. I have also been obliged to leave out the examination questions. They filled between thirty and forty pages; and, though they were undoubtedly of value, yet a teacher will generally choose to form his own questions, instead of adhering to one stated list, and an earnest learner will find little difficulty in devising means to test his knowledge of a subject. I may state that these omissions were made with Mr. Horne's concurrence.

I have felt the great difficulty of compressing topics of so much importance into a small volume. Even in the larger work but a few pages, very frequently, could be

allowed for an investigation which might well have demanded an extended space. *Here*, therefore, facts can be stated only in the very briefest way. I trust, however, that the book will be found serviceable to those for whom it is especially designed, and that the student who uses it will not, when he advances to other treatises, have the mortification of discovering that he has things to unlearn. The information contained, if concise, will, I may venture to say, be found generally accurate.

The venerable Mr. Horne is now no more. He died while these sheets were passing through the press. It would not be becoming if I allowed them to meet the public eye without some notice of the life and labours of the origiual author. I therefore add a few particulars, culled mainly from a sketch which has appeared in the "Gentleman's Magazine."

THOMAS HARTWELL HORNE was born Oct. 20, 1780. He received the rudiments of a classical education in Christ's Hospital, where he rose to be a deputy Grecian. He was admitted into that noble institution in 1789 and quitted it Oct. 21, 1795, at the age of fifteen. His early life was one course of manly efforts to maintain an honourable independence. He was an orphan, not in robust health, with brothers and sisters looking to him for help. His mind was soon directed towards literature. A casual gift enabled him to procure the necessary materials; and he employed himself in copying, turning always his earnings to good account. From 1796 to 1806 he was engaged as a barrister's clerk. From 1806 to 1809 he was secretary to the

late Joseph Butterworth, M.P.; and from the last-named year to 1823 sub-librarian to the Surrey Institution. Shortly after this establishment was dissolved Mr. Horne was appointed (in 1824) to a similar post in the British Museum, from which he retired in 1860, being the senior assistant-librarian in the department of printed books.

Mr. Horne was from early youth of unblemished character. It was not, however, without a mental struggle that he was enabled to grasp divine truth. The writings of infidels fell in his way and perplexed him: the snares of Romish doctrine were spread before him. But in the year 1801 he was led to the full perception of the gospel revelation. Nor was he satisfied to be coldly orthodox; he had now learned to believe in and love Christ as his Saviour, and Christ's example he desired henceforth to follow by a consistent life and conversation.

He became early an author. It would be impossible to enumerate here all the books he produced. They were on various subjects, and amounted to not less than fifty separate works. But his mind was specially set upon theological knowledge. And, having in his own reading felt the want of some English treatise on bible criticism and bible interpretation, he set himself to prepare one for other students. And this was his "Introduction to the Critical Study and Knowledge of the Holy Scriptures." Originally published in 1818, in three volumes 8vo., he saw it pass through ten editions in England, being from time to time enlarged; while in America and elsewhere it had a great circulation, and was regarded as a work of standard value.

The late venerated primate (Dr. Howley) was alive to its merits, and, being then bishop of London, ordained Mr. Horne in 1819 to the curacy of Christ Church, Newgate Street, and, subsequently (in 1833) collated him to the rectory of St. Edmund the King with St. Nicholas Acons, Lombard Street. Mr. Horne was also in 1831 made prebendary of St. Paul's. It may be added that he had become a member of St. John's College, Cambridge, and proceeded B.D. in 1829, and that he received the diploma of D.D. from the University of Pennsylvania.

Little more can be here said. He was affectionately anxious for the best interests of his parishioners, who well appreciated his labours among them. His friends honour and revere his memory; and his singularly-blameless Christian character secured the respect of all to whom he was personally known. He entered his eternal rest Jan. 27, 1862. May he, though dead, still continue to speak, in his various works, to God's glory.

J. AYRE.

HAMPSTEAD:
April 1862.

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A COMPENDIOUS INTRODUCTION

TO

THE STUDY OF THE BIBLE.

PART I.

ON THE GENUINENESS, AUTHENTICITY, INSPIRATION, ETC., OF THE HOLY SCRIPTURES.

CHAPTER I.

ON THE POSSIBILITY, PROBABILITY, AND NECESSITY OF A DIVINE REVELATION.

I. Revelation may be defined as a discovery made by God to man of himself or of his will, over and above what he has made known by the light of nature, or the power of human reason.

II. That a divine revelation is *possible* cannot be consistently denied by one who believes the existence of a God of infinite wisdom and power. He, who built the frame of man, and breathed into him a living soul, must surely have means of communicating at his pleasure with the beings he has formed. Our inability to explain how ideas originate, or are impressed upon the mind, is no proof to the contrary. Indeed, to admit the existence of the Almighty, while denying him such a power, would be a plain contradiction. And, if God *can* act upon the mind, he can certainly do it in such a way as to convince those to whom he makes a revelation that it really proceeds from himself.

III. That such a revelation is *probable* follows from the fact

that God is a great King, ruling the universe which he has formed. It is reasonable to suppose that he should communicate his will to his creatures: else how could they pay him the reverent obedience that is due to him? The general sense of mankind acknowledges this; so that even pretended revelations have continually found credit. Nor has it been merely the vulgar who have thus evinced their expectation of some communications from the Deity: the wisest philosophers have expressed themselves sensible that there were matters on which divine light was desirable, and stated their belief that at some time or other God would vouchsafe to dispel the dark clouds in which they felt they were involved.

IV. We may go farther, and may maintain the *necessity* of a revelation. That without it things of the highest importance to the well-being of man could not be discovered, is proved by the past history of the world. The ancient sages had endless differences and perplexities; nor did their acuteness ever lead them to any clear conception of the nature and worship of God, to any rational theory of the creation of the world, or to a satisfactory mode of accounting for the origin of evil, and for that wide-spread depravity which, it cannot be denied, exists among mankind. They consequently knew nothing of the way of effecting a reconciliation between God and man, or of divine grace needful towards the attainment of virtue and perseverance in it. Their notions of the supreme felicity of man were dark and confused: they had but a vague belief in the immortality of the soul; while of the resurrection of the body they had no conception; and their ideas of a future state of rewards and punishments were unsettled and profitless.

Hence the principles that were inculcated and the practice that followed were imperfect and corrupt. Some teachers did not hesitate to propound immoral doctrines. Pride and the love of popular applause were considered the most commendable motives of action: cruelty and injustice were shamelessly committed; and vices of the worst kind, unrebuked, infected society. And, though there were men of honour and patriotism who were regarded as patterns, yet the gentler virtues were unknown or stigmatized. Occasionally a few philosophers appeared, whose

maxims were of a better cast; but even their instructions were defective, and their influence was small for the reformation of the world.

The state of pagan nations to the present day sufficiently corroborates what has been already said. Their idolatry is gross, their habits flagitious. And, even where a degree of civilisation, as in India and China, has been attained, still the morals of the people are most degraded.

V. It is, consequently, vain to argue that philosophy and right reason are sufficient to establish truth, and to instruct men in their duty. Facts prove that they have miserably failed. So that, even if it were granted that the corruption of the heathen must be ascribed, not to the insufficiency of the light of reason, but to the non-improvement of it, it would still be clear that some higher aid was needed in order to guide and enforce the conclusions of reason. And the feebleness of philosophy is best seen by contrast. It cannot be denied that the doctrines of Christ have exercised a far more powerful influence upon the world than all the reasonings of mere philosophers. "While human philosophy was never able to abolish idolatry in a single village, the promulgation of the gospel overthrew it in a great part (and that the most enlightened) of the world." *

Besides, the opposers of revelation demand too much. They have attained to certain truths, and they say that they have deduced them from reason alone. They forget that they are living with Christianity around them, and that they are under obligations to that which they disavow. Their perceptions have been thereby sharpened, their investigations guided. It is one thing to perceive that rules of life when laid before us are agreeable to reason; it is quite another to discover them by reason only.

And yet, with all the help thus derived from revelation, the speculations of modern deists present glaring contradictions. Their ethical precepts, too, are in many instances subversive of morality. So that, when their principles have had the fairest opportunity of development, as in the French revolution, instead of promoting peace and philanthropy, they led to the wildest

* Robert Hall. "Modern Infidelity Considered."

excesses of cruelty and vice. If, therefore, any adequate notion of the Supreme Being is desirable, if a restoration of man's right attitude towards his Creator is to be attained, and the relation in which he stands to his fellow-creatures to be rightly adjusted, some communication from God is necessary; and, if no such communication had heretofore been made, facts would prove it to be necessary *now*.

VI. We have next to consider how such a revelation could be made. Would it be a single message, or a course of teaching? Would it come to all indifferently, or be confided to some for the benefit of the race? God's ordinary actings are progressive: hence we might expect that he would communicate with his creatures, not by one act of revelation, but by a process carried on, in which there would be just as much direct interference as was needed, to have its effect wrought out according to the ordinary conditions of human life. It would be developed along with the world's history: it would be always in a form related to its time, and with a clear point of connection between itself and the mental condition of those to whom it was sent. And, as men are dealt with, not as machines, but as reasonable beings, it was not likely to be an immediate influence on every individual mind; for then the supernatural interposition must be continuous, and out of due proportion: the freedom of men's wills would have been restrained; and opportunities for imposture would have been greatly multiplied. It is far more consonant with God's general dealings that to certain chosen persons he should from time to time entrust suitable communications, authenticated by sure credentials, and should give it in charge to them to make the divine will generally known. These communications would come only when absolutely demanded, but always *when* they were demanded, and would shape themselves, according to God's wise purpose, like the various touches which go to compose a perfect picture, into that completed form which they must necessarily one day take, and which should teach all that was requisite to be taught for the recovery of man from the state into which, by transgression, he had fallen. And what was thus communicated would naturally be preserved in writing. Oral tradition might be sufficient while the lives of men were long, and while the be-

ginnings only of the process were manifested in few and simple promises and precepts; but, when God's communication, enlarging as his wisdom prompted, grew into a system of doctrine and morals, it needed some more fixed embodiment. Indeed, when letters were once known, mere oral tradition would of course give place. And surely, when we consider the importance of the matter to be delivered, the variety of the subjects to be treated of, and remember that the institutions, if God deigned to give any, would be not for a single nation, but for the world, we see additional arguments for a written record of revelation. So that, when we find a book actually existing, which claims to make known God's will to man, we find only what reason would lead us to expect, and may well proceed to enquire whether the claims of such a book can be substantiated,—that is, whether the bible (comprising the Old and New Testaments) is to be received as really what it is asserted to be—the word of God.

CHAPTER II.

ON THE GENUINENESS AND AUTHENTICITY OF THE OLD AND NEW TESTAMENTS.

There are steps to be taken in the process of enquiry which has just been indicated.

It is necessary first to investigate the genuineness and the authenticity of the bible. A book is said to be *genuine* when it is really what it professes to be, the production of the writer whose name it bears, produced under the circumstances it decribes, and in the age to which it lays claim. A book is *authentic* when it relates matters of fact. It is manifest that genuineness and authenticity are not inseparable. A work may be genuine, and yet its contents may not be actually true: or it may be authentic, and yet not entitled to the name or date it pretends to. We claim both these qualifications for the Scriptures: they are the ancient productions they profess to be, and they contain a truthful and authentic record. The proof of this is two-fold, depending (1) upon historical testimony or *external* evidence, (2)

upon *internal* evidence supplied by an examination of the books themselves.

Section I.—The Old Testament.

I. The authority of a book may be established by the force of direct testimony. If this can be traced up in a chain from ourselves to those who lived when the book appeared, and who had therefore full opportunity of knowing the truth, the presumption in its favour must be admitted to be strong. And the testimony, as we shall see, ascends to a time when books were few, when fraud was consequently less easy. It is a testimony, too, furnished by those upon whom the Old Testament continually pronounced censure, and who might therefore be supposed glad to throw discredit on it, if it really could be discredited. And, as a proof that the facts of the case were not likely to be passed over, there was a body of men, a tribe, set apart for the sacred services which the book prescribed, whose duty it peculiarly was to preserve and study it.

Now there is an unbroken chain of evidence to the various parts of the Old Testament. Manuscripts are still existing which show us that this book was in existence centuries ago. The oldest Hebrew MS. (one containing the Pentateuch) is assigned to the sixth century after Christ. The testimony of versions will carry us much farther. The Greek translations of Aquila and Theodotion were made about the middle of the second century, and the old Latin perhaps still earlier. Fragments alone of these have come down to us; but we still possess the Peshito Syriac version, which is considered to be of equal antiquity. The witnesses in the time of our Lord and his apostles are numerous. Some of the Targums, or Chaldee paraphrases of parts of the Old Testament, are perhaps of that date. Josephus, too, about the same period, particularly gives the number and names of the sacred books, assigning none to a later period than the reign of Artaxerxes Longimanus. The New Testament itself affords explicit evidence to the Old, 192 passages of the elder record being cited—some of them repeatedly—therein; so that there can be no reasonable

doubt that the Jews of that day acknowledged the authority of the ancient Scripture, even though it recorded the evil deeds of their forefathers, and was filled with warnings against their own sins. There is yet earlier witness. The author of the apocryphal book called Ecclesiasticus, who lived about 180 B.C., makes repeated references to Old Testament history; while his grandson, perhaps but fifty years later, in one of the prologues prefixed to Ecclesiasticus, mentions the well-known three-fold division, "the law, the prophets, and the rest of the books." Earlier still is the Greek translation called the Septuagint. It appears to have been executed at Alexandria, and, though not made all at once, was probably begun about 285 B.C. The witness of the Samaritan Pentateuch might also be appealed to. And, besides, the writers of different parts of the Old Testament itself often refer to those who preceded them (*e. g.* Ezra i. 1, compared with Jer. xxv. 12, xxix. 10; Jer. xxvi. 18, with Micah iii. 12); so that there is proof on proof, ascending from our own times to the earliest period, of the existence of this book as we have it now, the same in substance and in the reverent estimation in which it was held. It may be fairly said that the mass of external evidence for the Old Testament is far greater than can be produced in favour of any ancient secular book.

The same kind of proof applies to the canonicity of the Old Testament. Not only did it exist, but it was regarded, apart from and above all other books, as peculiarly the word of God. The church performed her office of "a keeper and a witness of holy writ;" and, according to a Jewish tradition, which is no doubt substantially true, a body of men, called the Great Synagogue, after the return from Babylon, collected the various books, which were the inspired oracles, and thus finally settled or closed the canon. We must not, however, imagine that the idea was then first conceived. It had ever existed through all the time when God communicated with man: it ran through the whole of Hebrew literature, drawing a line betwixt the various productions of their writers, so that Solomon's treatise on natural history, for example, was always distinguished from his divinely-inspired Proverbs; and the historic era of the closing, as it is called, of the canon marks simply the point when the fathers of

Israel were satisfied that the sacred stream, even though in a future age it might flow forth afresh, was now interrupted.*

II. Internal evidence is supplied by an examination of the books themselves. The language, style, and manner of writing presented by the books of the Old Testament furnish an argument for their authority of considerable weight. They are written, with trifling exceptions, in Hebrew. But Hebrew, it is admitted on all hands, ceased to be the living speech of the Jews shortly after the Babylonish captivity. Forgery, however, in a language no longer vernacular can hardly be attempted with success. Besides, the different books exhibit diversities of expression, archaic forms appearing in those which claim to be the earliest, progress being visible from the ruder and more simple to the more refined and complicated modes of speech, and then decay manifesting itself in the intermixture of barbarisms and foreign words; so that it is clear that no impostor, or set of impostors, could have in later times simulated such a natural process, and also that, while no book is later than the period when Hebrew ceased to be vernacular, there are others of vastly greater antiquity. The style, moreover, and mode of composition, are generally plain and unaffected, and just such as to be suitable to the times and circumstances of the supposed authors. We cannot imagine any forgery constructed with such matchless skill.

The circumstantiality of the Old Testament writings is an additional proof of their genuineness and authenticity. An impostor is careful to commit himself as little as possible. He deals in general statements: he does not dare to descend to minute particulars. But in these books we find particular circum-

* "It must be allowed that the *mere* fact of these books being collected into one volume is of small importance. But it is not a mere fact: it is a significant fact: it is a fact which has a cause—a chain of causes; and it expresses a result which is vastly important. . . . In that simple fact there is the discussion of ages: there is the testimony of the church, the objections of her enemies, the cross-examinations of later literature, the investigations of Origen, Jerome, Augustine, Erasmus, Luther, Calvin, and the later critics, and, finally, the decision of the thinking world on a question in which they are most deeply interested."—*Dr. Withington, Solomon's Song, translated and explained*, 1861, p. 323.

stances of time, place, and persons, continually given, details of daily life, allusions, &c., dispersed everywhere, not with an artificial air, but in the most natural manner; many of them, too, not obvious, but detected only by the careful inquirer, and found, when examined, to agree with a marvellous consistency. A forger would not so have multiplied the chances of his being detected; nor could his production have borne the sifting cross-examination to which these books have been subjected.

III. It may be proper to observe that the genuineness of the Pentateuch has of late years been especially impugned: if the attacks upon this were successful, the credit of the other parts of Scripture would be endangered. It is necessary, therefore, to examine the grounds on which the authority of the Pentateuch may be maintained. This topic will be more fully discussed in a later part of the present volume: it will be sufficient therefore here to notice the outlines of the testimony which may be produced.

The whole current of external evidence is strongly in favour of the genuineness of the Pentateuch. The succeeding books of Scripture pre-suppose its existence, and perpetually appeal to the events and precepts recorded in it. Joshua, David, Ezra, our Lord himself, are thus its witnesses. And it is a significant fact that it was received in the two kingdoms of Jews and Samaritans; one of which would have been little likely to adopt a forged document from the other. Nor is the testimony of profane historians wanting. Manetho, Berosus, and others, give accounts, more or less confirming and according with the Mosaic narrative. Later writers, such as Tacitus, Juvenal, and Longinus, speak of Moses as the leader of the Jews and the founder of their laws. Modern discoveries of ancient records, too, are illustrating the truth of the Pentateuch.

Besides this external evidence, the books themselves bear witness to their great antiquity. The language is of an archaic cast. A system of ceremonial and moral laws is contained in them, which could not have been subsequently imposed upon the nation: indeed, their civil and religious polity, and social and domestic institutions, are so connected with events in their history as to make forgery impossible. The genealogies we find

inserted furnish another proof: the geographical details bespeak a writer personally present, or fully cognizant of the transactions recorded; and, in spite of alleged discrepancies (which may be successfully explained), there are minute and indirect coincidences discoverable between the several parts of the Pentateuch, which testify in the most striking manner to the truthful authority of the whole.

Section II.—The New Testament.

I. It is natural to suppose that the first teachers of the Christian faith (the existence of which for more than 1800 years is an acknowledged fact) would leave writings containing the principles on which it was grounded, and the moral precepts which it enjoined. Accordingly, we have a book claiming to be an authoritative record of the rise and first progress of Christianity, and comprehending a multitude of particulars, respecting the belief, worship, manners, and discipline of the early Christian church. This book includes several treatises, and is known collectively by the appellation of the *New Testament*, or the *New Covenant*, because it contains the terms of that new covenant upon which God is pleased to offer salvation through the mediation of Jesus Christ, as distinguished from the doctrines, precepts, and promises of the Mosaic dispensation, which St. Paul terms the old covenant (2 Cor. iii. 6, 14).

II. A few words must be said on what is called the *canon* of the New Testament.

The records, collectively termed the New Testament, consist of twenty-seven books, composed on various occasions, and at different times and places, by eight different authors, contemporary with Jesus Christ. They relate his history, together with the first propagation of his religion, and unfold the doctrines, principles, and precepts of Christianity.

It is obvious that there could be no formal collection made of the whole, till the last of these books were written, that is, at the end of the first century. But that these, and these alone, were from the earliest times regarded as belonging to the canon, many

writers have sufficiently proved. They were cited as *Scripture*, they were publicly read in Christian assemblies, commentaries were written upon them, they were enumerated in various catalogues *, and they only are found in the earliest version, the Peshito Syriac. It is true that, with regard to some of these, as James, 2 Peter, 2 and 3 John, Jude, and Revelation, doubts were for a while entertained. But this hesitation can be accounted for; and, when their authority was at length fully acknowledged, proof was thus afforded that the early church had been most cautious of introducing into the sacred canon any composition which had no real title to such a place. And it is a fact, that the testimony in favour of the most dubious of the books received is far stronger than can be adduced for any apocryphal writing.

III. The genuineness and authenticity of the New Testament are shown by arguments which demonstrate that it bears none of the marks of being spurious, also by positive proof that forgery was impossible, and by direct external and internal evidence.

In general, if a work be spurious, there are reasonable grounds at once apparent for disallowing its pretensions. None of these will apply to the New Testament. (1.) It cannot be shown that it was doubted when it first appeared. (2.) There are no ancient accounts from which we could conclude it to be spurious. (3.) No considerable period of time elapsed after the death of the apostles in which the New Testament was unknown. On the contrary, it is mentioned by their contemporaries, and by immediately-succeeding writers. (4.) No arguments can be brought to discredit it from the nature of its style, which is exactly such as might be expected from the writers of its several books. (5.) No facts are mentioned which occurred after the death of the apostles. (6.) No doctrines or precepts are delivered in it which contradict their known tenets.

* We have ten of these made in the fourth century, viz., those of Athanasius (A.D. 315), Epiphanius (A.D. 370), Rufinus (A.D. 390), Jerome (A.D. 392), Augustine (A.D. 394), the third council of Carthage (A.D. 397): these agree exactly with our present canon: those of Cyril of Jerusalem (A.D. 340), the council of Laodicea (A.D. 364), and Gregory of Nazianzum (A.D. 375), omit the Revelation; that of Philastrius of Brixia (A.D. 380), omits the epistle to the Hebrews and the Revelation.

IV. All this, however, is but negative proof; we have, besides, evidence the most direct and positive.

The absolute impossibility of forgery is clear from the nature of the case itself. It is impossible to establish forged writings as authentic, where there are persons strongly inclined and qualified to detect fraud, as was the case with both Jews and Gentiles. An example of this is afforded in our own day, when the claims of the so-called Book of Mormon to divine authority have been at once exposed and refuted.

The *external* evidence, moreover, in favour of the New Testament, is very decisive. The different books are quoted or alluded to times innumerable, both by a series of Christian authors, and also by adversaries of the Christian faith, who never question their genuineness, or found their objections on spurious productions. Now these may be traced back in regular succession from the present time to the apostolic age. So voluminous, indeed, are these citations, that it has been, not without some reason, asserted, that the whole text of the New Testament, if lost, might be recovered from the ecclesiastical writings of the first six centuries.

Besides the direct mention of these books, and the large citations from them, there is other proof. MSS. exist, which were written, *e.g.* the Codices Alexandrinus, Vaticanus, and Sinaiticus, not later than the fourth or fifth century of the Christian era; and the first translations, as in the case of the Old Testament, carry us to a yet earlier date. The Peshito Syriac and the old Latin versions (of the last of which we have, to be sure, but fragments) were made in the first or second century. We thus ascend to the very times of those who were contemporary with the apostles. It is clear, then, from all this, that our books existed in the earliest days of Christianity, that they, and they only, were acknowledged as the authentic records of gospel teaching, and that their genuineness was not doubted even by adversaries.

The *internal* evidence, also, of the genuineness and authenticity of the New Testament is of the greatest weight. Thus, if we consider the character of the writers, they profess to be Jews by birth and religion, and immediate witnesses of the events which they record. And every page of their writings corresponds therewith. Jews alone could have evinced such a

minute acquaintance with the religious rites, manners, customs, and traditions of their nation. It can hardly be conceived that a foreigner, or one writing at a later period, would not, in some way or other, have discovered himself.

The language is Greek — then, in some degree, an universal language — but not classical Greek, just such a dialect as would naturally be used by persons who dwelt where Chaldee or Syriac was spoken, and who, by familiarity with strangers, had acquired some knowledge of the current Greek. We cannot imagine that any, but Jews who lived at the time when the New Testament was written, could have employed such language as that in which it appears. Judæa itself could not have produced it in the second or any later century.

The style, too, or manner of writing, is just such as we might expect from authors born and educated in the Jewish religion. Yet it is not the same throughout — a sufficient proof that the whole did not proceed from a single pen. The individuality of the different writers is thus apparent; and the volume, as containing different books, is accordant with the circumstances, position, and age of the men to whom it is attributed.

The circumstantiality of the narrative is, as already remarked in reference to the Old Testament, an evidence of no small weight. The minute details, the words employed to designate various officers, the allusions to passing events, are both consistent in themselves, and, touching as they do in so many points the testimonies of contemporary history, and of yet existing ancient monuments, are found to present a series of remarkable coincidences, which can result from truth alone.

It would be difficult to overthrow the credit of such a body of varied and conclusive testimony.

Section III. — The uncorrupted Preservation of the Books of the Old and New Testaments.

I. The uncorrupted preservation of the Old Testament is proved by sufficient evidence. For there is no vestige of any designed alteration. And, had the Jews corrupted their sacred books before

the time of Christ and his apostles the sacrilege would not have failed to provoke the censure of the prophets. Had corruption existed in our Lord's time, he surely would not have passed it over in silence. He blames them for making the word of God of none effect by their traditions, but never hints at any tampering with the word of God itself. And after Christ's appearance an attempt at mutilation would naturally have been directed against the prophecies specially cited by him and his apostles; so that they would not have been left as they are, the strongest testimonies in favour of Christianity.

In fact, at no time could or would the Jews have corrupted their own Scriptures. They were reverenced as the charter of their privileges: they embodied their national code of laws: they were to be read in public and in private: after the separation of the kingdoms of Judah and Israel, their mutual jealousies would prove a check against designed alterations; as did the rivalry subsequently arising between the sects into which the Jews were divided. And, after the establishment of Christianity, corruption attempted by either Jews or Christians would undoubtedly have been exposed by the other party.

The general agreement of existing manuscripts is a sufficient evidence, so far as regards subsequent times; while the versions, paraphrases, and quotations, as already noted, ascend higher, and convince us that we have now in our hands these books of the Hebrew church as they existed in the primitive ages.

II. The integrity of the New Testament is equally manifest. Its contents prove this. For the very same facts and doctrines, which we at this time receive on the credit of the New Testament, were, we know, universally received by the Christians in the first two centuries of the Christian era.

Moreover, corruption of these writings was impracticable, in consequence of the multiplication of copies which were disseminated throughout the various countries in which the gospel spread. Sects, too, soon arose in the church, all appealing, though they differed among themselves, to the New Testament as a conclusive authority. There could, therefore, be no falsification. Had it been attempted by the orthodox, it would have been detected by the heretics; and, had heretics ventured to corrupt the book,

the orthodox would not have been slow to expose their pravity. That some heresiarchs denied the authority of certain books, which they thought opposed to their peculiar views, is no proof against the uncorrupted preservation of the New Testament: it rather shows the integrity of it, and that it could not be made to bend to false opinions. The keenness, too, with which some alleged interpolations and corruptions have actually been investigated, confirms what has just been said.

The agreement of the MSS. is another weighty argument. Some of these, we have already seen, are of a very early date. And, though certainly the various readings which the industry of scholars has collected are very numerous, yet they affect no article of faith or practice, and prove that, in all essential points, these books are at present in the state in which they left the hands of their authors.

It may be added that the ancient versions of the New Testament, and the multitudinous quotations of it by the Christians of the first three centuries, and the succeeding fathers of the church, before referred to, give further witness to the same truth.

All these facts prove not only that there were specified books in the first ages considered by all parties as the only authoritative records of our faith, but also that the books now in our hands are those very documents, in history and doctrine teaching the same lessons, and speaking the same words, as they have done to successive generations of believers from the beginning.

III. It has been made a question whether any of the canonical books of Scripture have been lost: a little consideration may serve to clear this point.

If the Divine Being intended certain writings to be generally the guide of his church and people, we may fairly suppose that in his providence he would take care that that intention should not be frustrated. And in fact the zeal of the faithful, who reverenced these sacred books so highly, dispersed them into various lands, and translated them into different languages, may well be believed sufficient to preserve every particle of their treasure. The question is not, it will be observed, whether *every* inspired utterance has been preserved, for many of the prophets were commissioned for a temporary purpose, and God's wisdom did

not require that all they said or wrote should be handed down to succeeding ages: it is whether any books that once were contained in the canon of Scripture are now missing. For the reasons above noted, the reply may be decidedly in the negative; and it may be added that the most ancient lists mention no book which we have not still in our hands.

And, if it be said that certain books are referred to in the Old Testament which are no longer extant, the answer is that they were merely annals compiled by trustworthy men cited as documents, or productions of those who, if sometimes inspired, had no authority to introduce all they wrote into the Scripture. They were such, then, as never were accounted canonical, and contained no points essential to the salvation of man. They were books of which we may safely remain ignorant here, and for which we shall never be responsible hereafter.

The same observations will apply to the New Testament. Passages have been appealed to, 1 Cor. v. 9, and Col. iv. 16, to show that a third epistle to the Corinthians and one to the Laodicean church have been lost. In the first case, indeed, some have imagined that Paul referred to the epistle he was then writing; but this can hardly be maintained. And the letter spoken of to the Colossians has been believed identical with that now called the epistle to the Ephesians: this, however, is very doubtful. It is sufficient to reply that many letters were certainly penned by apostolic hands which were never intended to form part of the canonical Scripture. "To imagine," says Dr. Alford, "that *every writing* of an inspired apostle must necessarily have been preserved to us, is as absurd as it would be to imagine that all his *sayings* must necessarily have been recorded."* And, besides, he who wrote or spoke by inspiration at one time was not necessarily always inspired. We are often told that it was but at certain seasons that "the word of the Lord," came to a messenger whom he employed. So that prophets had to wait for a revelation. Let a single example suffice, Jer. xlii. 1—7. Thus, had other productions of Scripture writers come down to us, it does not follow that we should have had to reverence them as Scripture.

* The Greek Test. Proleg. on 1 Cor., vol. ii. pp. 51, 52.

It cannot be imagined that, if Solomon's book on natural history, before referred to, had survived, it would have been found in the sacred canon.

CHAPTER III.

ON THE CREDIBILITY OF THE OLD AND NEW TESTAMENTS.

SECTION I.—Direct Evidences of the Credibility of the Old and New Testaments.

We have seen that the books in our hands are what they profess to be: it is now necessary to enquire how far we may trust them as truthful records. And here we shall find evidence of their credibility at least as strong as can be produced on behalf of other books.

I. The writers of the books of the Old and New Testaments, it may first be said, had a perfect knowledge of the subjects which they relate; and their moral character, as faithful historians, has never been invalidated by their keenest opponents.

II. Besides, if there had been any falsehoods in the accounts given of transactions public and generally known, they could (and doubtless would) have been easily detected; for these accounts were published among the very people who witnessed the events related by the historians. But no such detection ever was or could be made of falsehood in the writings either of Moses and the prophets, or of the evangelists.

1. It is impossible that Moses could have asserted falsehoods in his writings. For, if he had been an impostor, surely he never could have promulgated so perfect and holy a law condemning evil thoughts and criminal desires.

Again, as Moses had been educated in all the learning of the Egyptians, and was not of a rash, credulous, or superstitious temper, he could not possibly have been himself deceived.

Further, it is absolutely incredible that he could have imposed on the Israelites, as true, things that were notoriously false, and of the falsehood of which they could convict him; for he relates

facts and events which took place in the presence of six hundred thousand men, and urges the reality and truth of those facts upon them, as motives to believe and obey the new religion which he had introduced.

Besides, we can conceive no adequate end for which Moses would have invented all these things. He sought neither riches nor honours for *himself*, and he left neither offices of honour nor emoluments to his children. He did not write to flatter his nation, nor did he conceal his own failings, or attempt to palliate or excuse the errors or sins of his countrymen.

A similar mode of reasoning may be applied to the Old Testament writers who succeeded Moses.

2. The credibility of the writers of the books of the New Testament is established on evidence equally conclusive with that adduced for the Old Testament. For,

(1.) The actions ascribed to Jesus Christ in the New Testament are of such a description, that they could not possibly have been recorded, if they had not been true. Plain and unlettered Jews, as the apostles were, they were adequate to the office of recording what they had seen and heard. But it would be indeed a marvel, if these men had succeeded in fictitiously describing a perfect character, such as no other writer, however gifted, has ever been able to imagine. If it was an ideal, how came such men to conceive such an ideal, especially in an age, the tendencies of which were in contradiction to it? It is, indeed, highly probable that the apostles and evangelists were not wholly aware of that perfection which they themselves have delineated; for it is not contained in any formal panegyric, but is known only by comparison and inference. Whence it follows, either that the actions which are ascribed to Jesus Christ are *truly* ascribed to him, or that they have been invented for a purpose, of which the inventors themselves were perhaps not aware, viz., the delineating of a model of perfection, and applied to that purpose by means which the inventors did not possess. And, when we further consider that the religious system, developed by those facts was in direct opposition to the expectation of the Jews respecting a temporal Messiah, it is impossible to believe that the apostles could have invented them.

(2.) The apostles could not be deceived in the facts which they have recorded; because,

They were competent witnesses of the facts which they attested; and their testimony respected things which they had themselves witnessed with their eyes and with their ears (see 1 John i. 1—3, and 2 Pet. i. 16). They had lived with Jesus Christ during his ministry, they had heard his discourses, they had seen his wonderful works, and consequently received them on the testimony of their own senses. They had all the same knowledge, and the same means of knowing the truth, and they all agree in the same essential testimony.

They were neither enthusiasts nor fanatics.

They were not *enthusiasts;* for they became Christ's disciples, not upon internal persuasion alone, but upon rational conviction, arising from proofs submitted alike to the judgment of their minds and to the evidence of their senses, which enthusiasm could not have counterfeited, and would never have required; and, at every step of their progress, as their faith was called to sustain new trials, it was fortified by new proofs. Their slowness and caution in giving credit to miraculous operations, particularly the account of their Master's resurrection from the dead, must exempt them from all suspicion of being the dupes of delusion and credulity. Throughout their writings, the utmost impartiality, sobriety, and modesty prevail; and, contrary to the practice of enthusiasts, they record their own mistakes, follies, and faults.

Neither were they *fanatics.* This is evinced by the style of the New Testament, the very reverse of fanaticism, which is always obscure, arrogant, and violent. Though they insist on the necessity of receiving and believing the Christian system, yet they condemn equally all spirit of persecution and all religious indifference.

(3.) As they could not be deceived themselves, so they neither would nor did deceive others.

The whole tenor of their lives proved (what their adversaries confessed) that they were men of piety and integrity. If the evangelists and apostles had confederated to impose upon mankind, it is incredible that some of their associates should not have confessed the fraud. They had nothing to gain by obtruding falsehoods; but,

on the contrary, they were exposed to the loss of everything, even of life itself, for preaching the doctrine of the cross, and bearing witness to the truth of Christianity. It is also utterly incredible that so many precepts of piety and virtue should have been delivered by men of abandoned principles, as they must have been, had they really been impostors. Still less is it to be credited, on that supposition, that they performed miracles (the reality of which was acknowledged by their enemies), in confirmation of their doctrine. In fine, if the apostles and evangelists had designed to impose upon mankind, they would have accommodated themselves to the humours of the people whom they addressed, and would carefully have avoided whatever might shock or offend them. It is hardly necessary to say that this was not the case with these writers.

(4.) So far from being deceivers, they were men of the strictest integrity and sincerity.

This is evident from the style and manner of their writings, which are characterized by the most rigid impartiality and fidelity. There is in them no artificial preparation of events: there are no studied transitions or connections, no set characters or persons to be introduced, no reflections on past transactions or the authors of them, no excuses or apologies for what might probably disturb their readers, no specious arguments to set off a doubtful action, and to reconcile it to some other, or to the character of the person who did it. They do not dissemble certain circumstances in the life and sufferings of their Master, which have no tendency to advance his glory in the eyes of the world. They announce the miracles of Jesus Christ with the same dispassionate coolness as if they had been common transactions, saying nothing *previously* to raise expectation, nor *after* the recital breaking out into exclamations.

The same striking integrity marks the conduct of the evangelists when speaking of their enemies, and also when relating any circumstances respecting themselves. Their enemies are barely mentioned, without censure and without resentment; while they record the meanness of their own stations, the inveteracy of their prejudices, the weakness of their faith, their ambition, and on certain occasions their secular views.

(5.) They appealed to miracles, and other notorious proofs, in such a manner, that, if they had conspired to impose falsehoods

upon the world, they might have been easily detected and confuted.

(6.) And, lastly, they suffered everything for the truth of their narration, even death itself, and brought many of their contemporaries (among whom were persons of eminent rank and acquirements) to a conviction of its truth.

III. The credibility of the Old and New Testaments is further attested by the principal facts contained in them being *confirmed by certain commemorative ordinances*, or monuments of great celebrity, that existed among Jews and Christians from the very time when the events they are said to commemorate took place, and subsist to the present day in every country where either Jews or Christians are to be found. Thus among the Jews there are the ordinance of circumcision and the feasts of the Passover, of Tabernacles, and of Pentecost; and in like manner, among Christians, the sacraments of baptism and of the Lord's Supper, and the festival observed on the first day of the week, in honour of Christ's resurrection from the dead.

IV. The wonderful establishment and propagation of Christianity is another most convincing proof of the entire credibility of the New Testament, and of the religion which it establishes. Before the second century was completed, the Christian doctrine was propagated throughout the whole Roman empire, then comprising almost the whole known world. It prevailed without the assistance of any temporal power, and it triumphed over all opposition. And now, through the habitable world, the Christian name is owned by every race where genuine civilization is found.

In considering all these direct evidences of the credibility of the writers of the New Testament, it is of importance to observe, that there is no opposite testimony to contradict the positive credible testimony of the apostles, evangelists, and multitudes of other persons, to the history and miracles of Jesus. Those persons, therefore, who reject the gospel, are compelled to maintain, in opposition to positive credible testimony, that the most extensive and important events have taken place, without any adequate cause.

SECTION II.—Testimonies to the Credibility of the Old and New Testaments from Civil History.

There is also corroboratory proof from other sources of the credibility of Scripture. Traditions of the events it records have survived among various nations, and are to be found in their early historical writers. It is true that the narratives are distorted, and have assumed, in many cases, a legendary character. Still, when sifted, they show a groundwork of facts; and the facts so pointed to are those of Scripture; while the forms in which they appear, in sharp contrast to the natural and simple Scripture narratives, tend to prove that, while *they* are legendary, the Scripture is literal truth. The testimony of such writings, then, is not to be discarded. The following particulars have been selected as worthy of notice:—

1.—Testimonies to the Credibility of the Old Testament.

I. The Mosaic account of the creation.

(1.) There are traditions among the heathen of a primeval chaos, and the production of all things by a supreme mind. This remark is particularly applicable to the Chaldæan, Egyptian, Phœnician, Hindoo, Chinese, Etruscan, Gothic, Greek, and American cosmogonies. (2.) The division of time into weeks, which has prevailed so widely among Egyptians, Chinese, Greeks, Romans, the northern nations, as well as among the Hebrews, seems remarkably to point to the "seven days" of Genesis. (3.) And, yet again, the Mosaic reckoning by *nights*, instead of days, has prevailed in more than one country.

II. The formation of man in the moral image of God, and his state in Paradise.

Here was the origin of the fabled golden age, described by the poets, and to be distinctly traced in the legends of our Scythian forefathers, and in the age of perfection of the Hindoos. In the classical story of the garden of the Hesperides, we may likewise discover a tradition of the Mosaical paradise, and of the promised Saviour who should bruise the head of the infernal dragon.

III. The fall of man and the introduction of sin into the world.

The Mosaic narrative of these events agrees, in a very striking

manner, with the obvious facts of labour, sorrow, pain, and death. Whatever some may *assert* to the contrary, and however they may attempt to explain away that narrative, or to prove it false; yet the evidently ruined condition of the human race must still remain as an undeniable fact; and the Mosaic account of the fall is confirmed by various historical traditions. Thus, (1) from the fall of the angels, in all probability, originated the tradition of the Titans, and giants invading heaven. (2.) The disobedience of Eve is alluded to in the legend of Pandora. (3.) The corruption and depravation of human nature is a frequent subject of complaint among the ancient heathen moralists, philosophers, and poets. (4.) The form assumed by the tempter has been handed down in the traditions of the most ancient nations, as the Persians, Hindoos, Greeks, Egyptians, and Scythians, or Goths. And (5) a conviction of the necessity of an atonement for sin has universally prevailed, together with the practice of devoting piacular victims.

IV. The translation of Enoch may be traced in the Grecian fables of the translation of their heroes and demi-gods, particularly of Hesperus and Astræa; and in the translation of Dhruva among the Hindoos, of Buddha among the Ceylonese, and of Xaca among the Calmucks of Siberia.

V. The longevity of the antediluvians is confirmed by various heathen writers, mentioned by Josephus (Ant. Jud. lib. i. cap. iii. *al.* iv.); and the Mosaic account of men of a gigantic stature is confirmed by the Greek and Roman poets and historians, particularly Pausanias, Philostratus, and Pliny.

VI. The fact of the deluge is attested by civil history.

We may very well argue, from the paucity of mankind, and the vast tracts of uninhabited land, mentioned in the accounts of the first ages, also from the late invention and progress of arts and sciences, that mankind sprung at no very distant date from a small stock. It is true that some nations pretend to a vast antiquity; but their assumptions are based on false calculations, and will not bear examination. But there is, besides, an universal tradition of this event, which has obtained among mankind in all ages. The Chaldæans, Phœnicians, Assyrians, Greeks, Romans,

Goths, and Druids, the Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia or Columbia, the Otaheitans, and Sandwich Islanders, all bear testimony to this fact. The deluge is also mentioned by Berosus, Hieronymus the Egyptian, and Nicolaus of Damascus, according to Josephus; and by Alexander Polyhistor, Plato, Diodorus Siculus, and Lucian. It is evidently alluded to in Ovid's description of Deucalion's flood; and Plutarch relates the same particulars of a dove sent out by Deucalion, as Moses records of the dove sent out by Noah.

VII. The building of the Tower of Babel is circumstantially mentioned by Berosus, the Chaldæan historian: according to Josephus, it is mentioned by Hestiæus, and one of the ancient sibyls; and, as Eusebius informs us, by Abydenus, and Eupolemus. That it was constructed with burnt bricks and bitumen is attested by Justin, Quintus Curtius, and Vitruvius, and also by the relations of modern travellers.

VIII. The history of the destruction of Sodom and Gomorrah is attested by Diodorus Siculus, Strabo, Solinus, Tacitus, Pliny, and Josephus, whose accounts mainly agree with the Mosaic narrative; and their reports concerning the physical appearance of the Dead Sea are confirmed, in many material points, by the relations of all modern travellers.

IX. Ancient historians, cited by Josephus and Eusebius, make mention of Abraham, Isaac, and Jacob.

X. The departure of the children of Israel from Egypt, and their miraculous passage of the Red Sea, are attested, in various particulars, by Berosus, Artapanus, Strabo, Diodorus Siculus, Numenius, Justin, and Tacitus.

XI. The heathen writers borrowed not a few notions and practices from the accounts communicated in the Scriptures.

Such are the representations of their deities being veiled in the clouds, &c.; together with several religious institutions, and other rites.

XII. Many other occurrences related in the Old Testament appear to have given rise to various stories among the ancients.

Thus, the story of Iphigenia being sacrificed by her father Agamemnon has a resemblance to the circumstance of Jephthah's

devoting his daughter. The tale of Scylla having cut off the purple lock of her father, Nisus, and given it to his enemy, Minos, might be taken from the history of Samson's being shaved. Herodotus relates the departure of the sun from its course four times; which seems to refer to the times of Joshua and Hezekiah. Numerous other instances occur, in which Scripture characters and events are mentioned by heathen writers.

XIII. Lastly, the fertility of the soil of Palestine is confirmed by the unanimous testimony of ancient writers, as well as of most, if not all the travellers who have visited that country; and, if Palestine were as well inhabited and as well cultivated as formerly, its produce unquestionably would exceed all calculation.

Besides these attestations from history, we may consider the Jews themselves as bearing testimony, to this day, in all countries of the world, to the truth of their ancient history, that is, to the truth of the Old Testament. *Allow* this, and it will be easy to see why they still persist in their attachment to that religion, those laws, and those predictions, which so manifestly condemn them, both in past times and in the present. Suppose, however, that any considerable alterations have been made in their ancient history, that is, any such alterations as may answer the purposes of infidelity, and their present state will be *inexplicable*.

2.—Testimonies to the Credibility of the New Testament.

I. There are many testimonies of Jewish and pagan authors confirmatory of the accounts given in the New Testament of the princes and governors named there.

Thus, Josephus, the Jewish historian, and various heathen writers, mention Herod, Archelaus, Pontius Pilate, and others, whose names occur in the New Testament; and they differ but little from the evangelical historians, concerning their offices and characters.

II. Josephus and profane authors agree with what the evangelical writers have said respecting the sects, morals, and customs of the Jews.

III. The characters and pursuits of heathen nations, as the Cretans, Athenians, &c., which are occasionally introduced in the

New Testament, are corroborated by the testimonies of profane writers.

IV. We have, further, testimonies of Jewish adversaries to the name and faith of Christ.

1. Josephus bears testimony to the character, miracles, and doctrines of Jesus Christ, in his "Jewish Antiquities," lib. xviii. cap. iii. sect. 3; which passage, though rejected by some writers, has been satisfactorily demonstrated to be genuine.

2. The Talmuds, or books containing the Jewish traditions, the rabbinical constitutions, and explications of the law, though blended with falsehood, refer to the nativity of Jesus Christ; they relate his journey into Egypt, and do not deny that he performed numerous eminent miracles.

V. There are also testimonies of heathen adversaries to the Christian name and faith.

1. Mention is made of the life and character of Jesus Christ in the *Acta Pilati* (which were an account sent by Pilate to Rome of the transactions that occurred in his province, and to which the Christian writers, Justin and Tertullian, appealed in their Apologies *), and also in the writings of the heathen historians, Suetonius, Tacitus, Pliny, and Ælius Lampridius. And Celsus, Porphyry, and Julian, who were the earliest learned opposers of the Christian religion, bear evidence to the genuineness of the books received by Christians, and consequently to the truth of the history of the life and character of Jesus Christ.

2. To the innocency of life, and constancy of the first Christians in the profession of their faith, during the Neronian persecution (A.D. 65), explicit testimony is borne by Tacitus, Suetonius, Martial, and Juvenal; and the celebrated epistle of the younger Pliny, which was written to the emperor Trajan, A.D. 107, together with that emperor's reply or rescript, are valuable documents, corroborating the truth of the New Testament, inasmuch as they attest (1.) The great progress made by the Christian religion in a short space of time; (2.) The fortitude of the Christians in suffering, and their steady perseverance in the faith of Jesus Christ;

* Tischendorf supposes that what we hear of the Acts of Pilate from Justin and Tertullian coincides with what we find in a Christian forgery, known in later years as the Gospel of Nicodemus.

(3.) That they disowned all the gods of the heathens, paid divine worship to their God and Saviour Jesus Christ, and renounced evil practices; (4.) That the lives of the first Christians were innocent and virtuous, religion being their only crime.

3. Further, Celsus ridicules the Christians for their worship of Christ, and attests the gradual increase of their numbers. He acknowledges, too, that there were modest, temperate, and intelligent persons among them, and bears witness to their faith in Christ. Lucian also, another bitter enemy of the Christian faith, has borne testimony to its principal facts and doctrines, as well as to the upright character of the Christians; and their fortitude and constancy under persecution are referred to by the philosopher Epictetus (A.D. 109), by the emperor Marcus Antoninus (A.D. 161), and by Galen (A.D. 200). Porphyry also (A.D. 270), and the emperor Julian (A.D. 361), admit the wide spread of Christianity, and cannot even deny that miracles were wrought by the apostles.

VI. It is true that many facts recorded in the Scripture history are unnoticed by profane historians. But their silence may be satisfactorily accounted for by their great ignorance of things which occurred very long before their own time, and by the peculiar contempt entertained for both Jews and Christians, arising from the diversity of their customs and institutions. To these considerations we may add —

(1.) That many books of those remote ages are lost, in which possibly some mention might have been made of these facts. (2.) That some of the Roman historians, whose works have come down to us, do not embrace the period in question. (3.) That of the few remaining historians, who wrote about those times, most were engaged upon other subjects. Besides, no profane historians, whether Jews or Gentiles, take notice of *all* occurrences. Thus, in Grafton's "Chronicles," comprising the reign of king John, there is no mention of the granting of Magna Charta. (4.) That several of the facts relating to Christ and his miracles, coming from Jews, would be slighted as fabulous by the Gentile writers; especially considering, on the one hand, how common prodigies and magical stories were; and, on the other, how superstitious and credulous the Jews were reputed to be; and (5.) That the Christian scheme would seem so improbable, and so contrary to their received maxims, that it

cannot excite surprise that many of them cared but little to inquire into the evidences and facts relating to Christianity. Many, however, who *did* inquire, doubtless became Christians; their testimony therefore is not to be reckoned in this place.

3.—Collateral Testimonies to the Truth of the Facts recorded in the Scriptures, from ancient Coins, Medals, and Marbles, and from modern Researches.

These are confessedly among the most important proofs of ancient history in general; and the confirmation which they afford of many particulars recorded in the Scriptures is not less important and decisive than the series of evidence furnished by profane historians in the preceding section.

I. Thus, the Mosaic narrative of the deluge is confirmed by a coin, struck at Apamea, in the reign of Philip the Elder, which commemorates the sending forth of the dove by Noah (Gen. viii. 8—12). On one of the front panels of the chest or ark, which is represented on the reverse of this medal, is the word NOE in ancient Greek characters.

II. Various passages in the Old Testament are confirmed by the researches of Dr. Young, Messrs. Salt, Champollion, Rosellini, Sir G. Wilkinson, Botta, Layard, Sir H. Rawlinson, and others, who have deciphered the inscriptions still extant on ancient Egyptian and Assyrian monuments. Thus—

(1.) In the monumental records of Babylonia mention is made of a king paramount in that country about the time of Abraham, whose name can be identified with Chedor-laomer (Gen. xiv. 1), a king, also, apparently of Elamitic origin. And this monarch is found to bear the significant title of Apda Martu, "Ravager of the West." *

(2.) The shepherd-kings conquered Egypt probably in the time of Abraham. Their tyranny made them odious: hence Joseph tells his brethren that "every shepherd is an abomination unto the Egyptians" (Gen. xlvi. 34). This statement is confirmed by an ancient mummy preserved in Paris, beneath the buskins of whose feet is painted a shepherd bound with cords ("Revue Protestante," juillet, 1827, p. 12).

* See Rawlinson, "Historical Evidences of the Truth of the Scripture Records," 1859, lect. ii. pp. 56, 57, and note.

(3.) In Gen. xli. 47, the extraordinary fertility of Egypt for seven years is recorded. Now vegetation in that country depends upon the rise of the Nile. And there is monumental and geological proof that the inundations of the river were unusually high at the time of Joseph's regency—proof therefore that the event occurred as Moses has related it. Lepsius found on a high rock at Samneh a series of inscriptions purporting to be a register of the risings of the Nile in the reign of Amenemha III., whom Bunsen makes contemporary with Joseph. The Nile rises higher at present than formerly; yet the lowest water-mark on the Samneh rock is nine feet, and the highest twenty-seven feet above the highest level of the river now. Wilkinson afterwards, in Nubia, and farther south, found vast tracts of Nile deposit, evidently formed by some such extraordinary inundations, thus confirming Lepsius's discovery. Mr. Foulkes Jones appositely remarks: "Whether it be its geography, or climate, or government, or religion, or civilization, Moses is continually speaking of Egypt, both by express statement and tacit inference. It was no small thing to be tried by the touchstone of Egyptian granite, as is seen in the case of some of the Greek historians; and now Moses was to be tried. It was a fearful ordeal. The infidel never had such a chance before; and yet, as it ultimately proved, never had the friends of Moses better weapons put in their hands, to repel the attacks of the one, and to vindicate the claims of the other." *

(4.) In 1 Kings xiv. 25, and 2 Chron. xii. 2, we are told that Shishak, king of Egypt, came up against Jerusalem. But in the first court of the great temple of Karnac, Champollion found the name of Sheshonk, and moreover saw him dragging at the feet of the Theban Trinity the chiefs of more than thirty conquered nations, among whom was one specified as Ioudah-Malek, the king of Judah.

(5.) The account of Pharaoh Necho's war (2 Chron. xxxv. 20—24, xxxvi. 1—4) is confirmed by Herodotus (lib. ii. cap. 159), and by the discoveries of Belzoni, who in the tomb of Psammis, or Psammethis, Necho's son, observed a sculptured group, with three sets of prisoners, Jews, Ethiopians, and Persians.

* "Egypt in its Biblical Relations and its Moral Aspect," 1860, pp. 85, 86, 90.

The features of the first-named are so strongly marked that no one could be in doubt for whom the figures were intended (See Belzoni's "Narrative of Operations," &c., London, 1820, pp. 242, 243, and Nos. 4, 5, 6 of the Atlas of Plates).

(6.) The history of Sennacherib's campaign against the cities of Palestine in the reign of Hezekiah is recorded in the inscriptions discovered at Kouyunjik. One series of bas-reliefs commemorates, as the inscription proves, the capture of Lachish (2 Kings xviii. 14; Isai. xxxvi. 2). The prisoners represented here are, as Mr. Layard observes, "undoubtedly Jews." The names, too, of Jehu, Omri, Menahem, Hezekiah, &c., have been deciphered on Assyrian monuments.

III. In Acts xiii. 7, the title *ἀνθύπατος* is assigned to Sergius Paulus. The accuracy of the sacred writer is confirmed by Cyprian coins, one of which, of the reign of Claudius, A.D. 52, mentions two *ἀνθύπατοι*, Julius Cordus and L. Annius Bassus.

IV. The passage Acts xvi. 12 is confirmed by coins, which prove both that Macedonia was divided into districts (*τῆς μερίδος*) and that Philippi was a "colony."

V. Acts xvi. 14. The guild of dyers (*οἱ βαφεῖς*) at Thyatira have left inscriptions, still existing, showing the accuracy of the narrative.

VI. In Acts xix. 35, the word *νεωκόρον* (E.V. "a worshipper") is very emphatic. It properly signifies a person dedicated to the service of some god or goddess, whose peculiar office it was to attend the temple, and see that it was kept clean. It is here used as showing that Ephesus had charge of the temple. There are extant various medals, in which the title is given to this city.

VII. In Acts xxviii. 7, the term *πρῶτος*, "chief," applied to Publius, was probably an official title. Two inscriptions have been found in Malta, confirming the use of the term.

VIII. The triumphal arch, erected at Rome in honour of Titus (whereon are represented certain vessels used by the Jews in their religious worship, agreeably to the statements in the Old Testament) *, is an evidence to the truth of the historic ac-

* The vignettes of the golden candlestick and the table of shew-bread, hereafter given, are copied from this arch.

counts, which describe the dissolution of the Jewish state and government, and relate the conquest of Jerusalem.

Further, there are extant numerous medals of Judæa vanquished, struck by order of Titus to commemorate the conquest of Judæa and the subversion of the Jewish state and polity. The following representation of the reverse of one of these is given from the original preserved in the British Museum.



It represents the conquered country as a desolate female sitting under a tree, and affords an extraordinary fulfilment of Isaiah's prediction (iii. 26, " She being desolate shall sit upon the ground "), delivered at least eight hundred years before, as well as a striking illustration of the Lamentations of Jeremiah i. 1) : " How doth the city sit solitary, that was full of people ! How is she become as a widow ! she that was great among the nations, princess among the provinces, how is she become tributary !"

IX. We also find that persons who have visited Scripture lands add, by their geographical and scientific researches, much corroboration to the truthful accuracy of the sacred writers. The existing condition of various localities, the natural phænomena of different regions, utter a voice, and may well convince every one who " hath ears to hear," that in giving credit to the bible he is not following cunningly-devised fables. Two examples only shall be produced here — one from each Testament.

(1.) We are told (Deut. iii. 4, 5 ; 1 Kings iv. 13), that in one small district of Bashan, there were three-score great cities, " fenced with high walls, gates, and bars." The sceptic has been ready to pronounce this impossible ; and perhaps even the devout reader has believed that the places then denominated " fenced

cities" would now be called rudely fortified villages. But travellers have visited the region, and have seen these cities, still existing in their grandeur—the massive walls yet standing, the streets with their ancient pavement unbroken, the houses complete and habitable, as if only finished yesterday, and even the very doors and window-shutters in their places. "Numbers of such towns," says Mr. Porter, "I have visited. I have wandered along their streets, I have opened the folding-doors, entered the houses and palaces, and examined, in succession, chamber after chamber. The character of these structures explains the enigma of their preservation. The walls are of great thickness, and built of squared blocks of black basalt, almost as hard as iron. The roofs are formed of long narrow flags of the same material. The doors are massive slabs of stone." And it is Mr. Porter's conclusion, that the antiquities and physical geography of Bashan bear wonderful testimony to the minute accuracy of bible narrative and description. "The vast ruins scattered over its surface tell of its former populousness, and are the present memorials of its celebrated cities, whose numbers, except to him who has wandered among its mountains and across its plains, would seem almost incredible. Its rich pasture-lands, and wide champaigns of waving corn, still proclaim its wondrous fertility. The oak forests cover its mountain sides, as in days of old, with a garment ever fresh and green. Thus does it appear that, the more extensive our research and the more minute our enquiries, the more full and accurate will be our illustrations of the sacred Scriptures. Every new discovery is a new evidence of the truth of the bible." ("Journal of Sacred Literature," July 1854.)

(2.) In Acts xxvii. we have an account of St. Paul's voyage to Italy, and shipwreck. This account has been personally tested by Mr. James Smith, of Jordanhill; and in a multitude of particulars he establishes St. Luke's accuracy. Thus, from the time of leaving the Fair Havens, while the ship was drifting over the Mediterranean, it was the fourteenth day before "the shipmen deemed that they drew near to some country." Now the distance to be traversed is 476·6 miles; and most experienced naval officers consider that such a ship under such circumstances would drift

about $36\frac{1}{2}$ miles in twenty-four hours. The time so occupied would be, then, thirteen days, one hour, and twenty-one minutes. "A searching comparison," says Mr. Smith, "of the narrative with the localities where the events so circumstantially related are said to have taken place, with the aids which recent advances in our knowledge of the geography and the navigation of the eastern part of the Mediterranean supply, accounts for every transaction, clears up every difficulty, and exhibits an agreement so perfect in all its parts as to admit of but one explanation, namely, that it is a narrative of real events, written by one personally engaged in them."

CHAPTER IV.

THE AUTHORITY OF THE BOOKS OF THE OLD AND NEW TESTAMENTS, AND OF THE DOCTRINE DELIVERED IN THEM.

Section I.—Preliminary Observations.

I. Inspiration of the Scriptures.—II. Criteria of a Divine Revelation.

I. The reasonableness and necessity of a revelation having been proved, and also the authenticity, genuineness, and credibility of the books which profess to contain such a revelation, it now becomes necessary to advance a step farther, and to enquire whether any proof can be produced that the writers of these books were in what they wrote specially under divine guidance, as well as whether the doctrines we find therein propounded are from God. These two points, though bearing a near relation, are obviously distinct. For it is quite possible that a divine revelation may have been made, and yet that the expounders of it may not have been free from error. That this actually occurs, the works of ordinary theologians sufficiently show: the question is whether the original teachers, prophets, evangelists, and apostles, stand on higher ground; whether, in fact, they are infallible guides in the writings transmitted to us. This is the question of inspiration. We shall afterwards have to enquire whether the doctrine which we are implicitly to receive from them is not amply confirmed by external and internal evidence.

Inspiration may be defined to be a special influence of the Holy Spirit, whereby men are in writing supernaturally guided, so as to communicate religious knowledge without error or mistake.

We shall find inspiration claimed in the bible itself; and the church as a witness has always held and taught that the Scriptures are inspired. We need not dispute as to the nature of the Spirit's influence, or the manner in which it acted; whether more immediately or in a higher degree in one case than in another: the result alone is that with which we are practically concerned. To some, as to Moses, God spoke "face to face," to others he appeared in visions or by dreams. Some of the New Testament writers were personal attendants on the Saviour; others, so far as we know, never saw him. But the production of one is a vehicle of divine truth, no less trustworthy than that of another: it is equally a component part of the inspired whole, and is as truly adapted for that particular object which it was intended to serve.

A divine and a human element must have combined in the production of the Scripture; and it is important to discern the due proportion of each. If we give too much prominence to the first, we make the human authors mere transcribers of the awful words dictated by the Spirit; and then the differences of style are unaccountable. If we attribute too much to the last, we introduce infirmity into the holy thing, and destroy the paramount authority claimed for the Scripture. We may, then, suppose each writer allowed to express in his own words, and after his own manner, the ideas communicated to him, yet so as to deliver them with unfailing truthfulness.

It has been already said that, in the bible itself, inspiration is claimed. The following references will confirm this statement: Mark xii. 36; John v. 39; Heb. iii. 7, ix. 8; 1 Pet. i. 11; 2 Pet. i. 21. This is the witness of the New Testament to the Old—to that well-known collection of books which were comprehended in the terms, "the law, the psalms, and the prophets." With respect to the New Testament, our Lord promised divine guidance to his disciples in proclaiming his gospel (Luke xii. 11, 12, xxiv. 48, 49; Acts i. 8). It can hardly be supposed that this promise did not intend those occasions on which in the canonical writings they delivered their Master's message to the

world. Besides, we find New Testament books called "Scripture" (1 Tim. v. 18; 2 Pet. iii. 16): they are thus put upon a level with the books of the earlier covenant.

It must not be supposed that by thus appealing to the bible for evidence of its own inspiration we are arguing in a circle. The genuineness, the authenticity, the truthfulness of the volume have been already proved; and that is sufficient to constitute it a trustworthy witness that Christ placed the seal of his authority upon the Old Testament, and pledged himself to instruct and enable his apostles for the due fulfilment of their commission.

Confirmation, it has been before said, is found in the continuous testimony of the church. The Scriptures have always been received from the beginning of the gospel as the inspired oracles of God. To them perpetual appeal has been made: a decision of theirs plainly expressed has been held conclusive. Testimonies have been collected in abundance, which show the singular uniformity of orthodox belief on this point.

Besides, otherwise the purpose for which the Scripture was given would not be answered. Were there not an inspired record of the revelation made by God, that revelation would have had its full weight to those only to whom it was actually communicated, and subsequent generations would have had but fallible human teaching on which to stake their faith.

The extent of inspiration has been questioned. And a distinction has been made by some that the bible *contains* the word of God, but *is* not the word of God. If this were true, it would subject the teaching of the Scripture to human reason, which must then decide—and with how little certainty let theological polemics testify—upon what had or had not expressly the divine sanction. Faith would then have no solid ground to rest on; and the teaching of the gospel must give forth a most uncertain sound.

Scripture claims for itself more than this. Its claim is not satisfied unless more be conceded, unless all parts of it be deemed inspired. It is true that certain histories *might* have been recorded by uninspired men; but the guidance of the Spirit was needed as much to direct what should be recorded and what omitted, as to enable prophets to declare the things to come. And inspiration secures infallibility. It is objected that

errors have been discovered. No doubt, in the lapse of ages, there are mistakes of transcribers. It is urged, also, that discrepancies exist. But most of these are cleared away by patient research; and the few that remain are to be attributed, we may fairly argue, to our present ignorance, to be solved, very probably, by future investigation. Modern discoveries have already removed many difficulties.

The conclusion, then, is that the manner of the sacred writers, so calmly authoritative, the introduction of so much — as where God himself is said to speak — that, if not inspired, is plain imposture, the commission they had to declare God's will, with the promise of all needed assistance, add force to the claims which they advance for themselves, and to the assertions which they make one of another, and give ground enough for the reverent estimation in which, as we have seen, from the earliest times the church has regarded the bible as pre-eminently the word of God.

II. The inspired authority of the sacred penmen being thus exhibited, we can now proceed to a more particular examination of the message they delivered. Whenever a divine mission is alleged, we have a right to require sufficient proof of it. This proof can be produced for the religion of the bible. For, independently of internal evidence to be hereafter considered, there are two grand criteria to which appeal may be made — miracles and prophecy. Prophecies are the language of inspiration; and miracles are the operation of that divine agency by which the prophet is influenced.

Section II. — Miracles a Proof of a Divine Mission.

I. A Miracle defined. — II. Nature of the Evidence arising from Miracles. — III. Design of Miracles. — IV. Credibility of Miracles. — V. This does not decrease by the Lapse of Time. — VI. Criteria of Miracles. — VII. Application of these Criteria. — VIII. Examination of the Miracles of Scripture. — IX. Particularly of Christ's Resurrection. — X. Summary of the Argument. — XI. Comparison of Scripture Miracles with alleged Pagan and Popish Miracles.

I. A miracle is an effect or event different from the established constitution or course of things, or a sign obvious to the senses that God has interposed his power to control the ordinary laws of nature; which effect or sign is wrought either by the immediate

act, or by the special assistance or the permission of God, and preceded by a notice or declaration, that it is performed according to the purpose, and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person.

God has been pleased to construct the universe, and to regulate the government of it according to a certain order. There are physical laws, the operation of which we constantly perceive — certain sequences regularly following certain efficient causes. This is what we call the course of nature. Effects which result from the ordinary working of these laws, or which are conformable to the established order of events, are said to be natural; while palpable deviations from the constitution of the natural system and the usage according to which events occur in that system are miracles.

II. It cannot be supposed impossible for the Deity to suspend the laws which only his own will has sanctioned. There are, indeed, some essential conditions of being which, be it reverently spoken, not even Omnipotence could abrogate. Thus there are self-evident truths, which have nothing to do with cause or effect, such as that two and two make four. These are mathematical processes, by which from certain premises necessary conclusions are obtained. Absolute contradictions cannot be reconciled. Thus, the God of truth cannot lie. Some laws, then, are necessarily inviolable. But these are perfectly distinct from the physical laws according to which God has been pleased ordinarily to limit his activity. So that the question is not, whether he has violated or can violate the necessary conditions of being, but whether he can, and sometimes does, effect that by an immediate act of will, which he ordinarily effects through some mediate elaboration. And it would be an unworthy notion of the Highest to imagine him inextricably tied to those secondary causes to which he has given all their efficiency. There may, then, be an exceptional mode as well as an usual mode of the divine acting — miracle as well as the working of natural law.

No observed uniformity can disprove the possibility of this exceptional mode of action. It has been shown that a machine could be constructed on such a principle that, though a certain

sequence should occur millions of times, there would come at length an interruption. An illustrative example has been furnished by Mr. Mill in his "System of Logic:" "Not all the instances which have been observed since the beginning of the world, in support of the proposition that all crows are black, would be deemed a sufficient presumption of the truth of the proposition to outweigh the testimony of one unexceptionable witness, who should affirm that, in one region of the earth, not fully explored, he had caught and examined a crow, and found it to be grey." We cannot, then, conclude upon the unalterable fixity of the so-called laws of nature.

Neither is there force in the argument that miracles are above our comprehension. We may not be able to understand *how* an event can be an immediate creation of the divine will. But as little can we comprehend many of those things which are brought about by the elaboration of means. The phenomena of nature are often above our conception. We know not how the twig we plant draws its nourishment from the ground, and becomes a tree. Yet we do not question the reality of such things, though we cannot comprehend them: we do not even wonder at them, because we see them every day. Were they out of the usual order, though the difficulty of comprehension would not be thereby increased, they would appear more wonderful, more immediately the work of God. We see a child grow into a man, and the body, when the breath has left it, turn to corruption: yet we are not surprised; we are not incredulous; it is the ordinary course of nature. But, were such a process instantaneous, were a man to be restored from sickness to health by a word, or raised from the dead to life by a mere command, we should be struck with amazement: it would be a miracle, though not in reality more hard to be accounted for. Both—the common and the uncommon event—are the work of God; for no other power can effect them.

We have no more reason, then, to disbelieve miracles when well attested, and not repugnant to the goodness or justice of God, merely because they are extraordinary, or are allowed to have occurred rarely or long ago, than we have to disbelieve the more ordinary events of history which were before our time, because we may never see them occur again. The regular course of

nature proves the being and providence of God: these extraordinary acts of power prove the super-human commission of that person who performs them. He who established can alone suspend natural usage. And he will do this for no trivial reason, but for some high purpose of infinite wisdom. To him, indeed, the miraculous and the ordinary are natural alike, determined into existence in conformity with the supreme order of his mind, flowing from a will in which is no confusion, no caprice.

Questions, therefore, of God's power to work miracles are beside the mark: they can have no influence on one who admits the very principles of things. It is our part rather to examine the design for which miracles are alleged, and to scrutinize the evidence on which they present themselves. Here, indeed, the most cautious procedure is incumbent on us, the keenest enquiry necessary, that we be not convicted of yielding to deception.

III. Miracles are designed not to prove the great doctrines and duties of natural religion, but to authenticate *new-revealed* doctrines, which neither were nor could be known to mere reason. Man is in a fallen, abnormal state: he has broken from his original relation to the Deity. Revelation, then, is mainly directed to the removing of disturbing influences, and restoring the relation between God and man to its original condition of harmonious love. An exceptional case has occurred. It is not merely the strengthening and maintaining the natural reverence which a creature should pay to his Creator, and which the ordinary working of the universe may testify. It is the special intervention to restore the union which had been dislocated. And, if special intervention be necessary, there is a propriety in the special authentication of the message that reveals it. Without some such special proof, some such exceptional acting, we might find it hard to believe the message. There is no arguing in a circle, therefore, as some modern objectors allege. We do not prove the doctrines first by the miracles, and then the miracles by the doctrines; because the doctrines which we *prove* by miracles, and the doctrines by which we *try* them, are not the same doctrines. No doubt they are in accordance; for redemption illustrates the highest attributes of God which creation and ordinary providence testify. Still they are not the same: there is a deeper mystery in the one than in the other.

But here we must come to examine the connection of miracle with doctrine — to the point how far Scripture miracles authenticate Scripture teaching. It is not enough to admit that they exhibit power, supernatural power: we want to see that the source of that power is truth. It has been alleged that some were wrought in confirmation of falsehood—as in the cases of the Egyptian magicians, of the woman whom Saul consulted at En-dor, of Satan in the time of Christ's temptation. And it has been replied (1) that the magicians did not perform a miracle. All they did—as the sacred narrative expressly states—was to busy themselves in their enchantments; (2) that the woman at En-dor neither wrought nor expected to work a miracle, being herself terrified at the appearance of Samuel who was specially sent by God; (3) that there was nothing miraculous in Satan's leading Christ, by his free consent, to a lofty mountain whence he could discover—not all the world, but the tetrarchies or kingdoms *τῆς οἰκουμένης*, that is, of the land of Judæa. But it is to be observed that, supposing supernatural power was exerted in these cases, it was by God's allowance, and that no doctrine depended thereon. The Egyptian magicians resisted, it is true, the claims of Moses to a divine commission; but, as might be expected, their miracles, real or pretended, soon came to an end; and they were compelled to acknowledge their defeat. Besides, we are fairly warned in Scripture of false miracles (Deut. xiii. 1—3; Matt. xxiv. 24; 2 Thess. ii. 9); and at the same time the test is supplied by which the falsehood may be detected. He that wrought a wonder while persuading to idolatry (Deut. xiii. 2) was not to be listened to: God clearly would never sanction rebellion against himself. And so, when the Pharisees would have ascribed Christ's miracles to an evil power, he silenced them by the axiom: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. xii. 25). An evil power might be manifested; but it is utterly inconceivable that such a power would interfere for the purpose of inculcating doctrines the tendency of which is to eradicate all evil, and establish universally a condition of perfect holiness. It is thus evident that the power exhibited in the miracles of Scripture was a truthful power, and that the doctrines they authenticated were

from God. "But this is not to make the excellency of the doctrine the *test* of the *miracles.* The *test* of the miracle is the power of observation of those to whom it is addressed. It rests with the witnesses of it to take notice of the fact; and they, and those to whom their record of it is transmitted, determine its true character. The miracle proves the *revelation* — the message from the spiritual world: the character of the author of it, deduced from the substance of the revelation, from its essential tendencies as well as from its assertions, gives it the stamp of truth. The combination of these considerations satisfies us that in every respect the whole transaction is worthy of the profoundest confidence." * Hence we see how it follows that, if the doctrine were unworthy, this would not necessarily discredit the *miracle*, but the *revelation* it was alleged to attest. It is when a doctrine has commended itself to the conscience as *good* that miracle seals it as *divine* truth.

From the considerations urged we see that the proper effect of Scripture miracles is to mark clearly the divine interposition. That this was their design is evident; for Moses, and Christ, and his apostles appealed to them in proof of their divine mission.

IV. But, in order to know whether a miracle has been performed, we must test the alleged proofs of it. Miracles, if wrought, are *matters of fact*, and capable of being proved, like other historical facts, by proper evidence. It is necessary to enquire who the witnesses were, and whether they agree, what their capabilities of judging, whether they were free from distorting media of observation, and whether they were sufficiently acquainted with the course of nature to determine when an event was contrary to it. And, if the evidence is in the form of a written record, we ought to know whether the narrators were themselves eye-witnesses, or, if not, what the sources of their knowledge are. To those who beheld the miracles recorded, the seeing of them was proof of a supernatural power. But to other men miracles must be proved by testimony: the credibility of the witnesses is now the point to be considered.

The following hints may be given for estimating tne vaiue of human testimony.

* "Miracles the proper Credentials of a Revelation," by the Rev. J. Chapman, B.D., 1861, p. 59.

1. Anything capable of being proved by mere testimony is credible, in proportion to the opportunity the witness had of being himself well-informed concerning it, and his freedom from any bias which might make him wish to impose upon others. If the person, who gives us information of a fact, appears to be a competent judge of it, and to have been in a situation in which he had the best opportunity of being rightly informed, and if there is no likelihood of its being his interest to deceive us, we give our assent; but we hesitate in proportion to the doubts we entertain on either of these heads.

2. The *more* persons there are who relate the same transaction, of which they are equally credible witnesses, the stronger is the evidence for it. But, the more persons there are, through whom the *same narration* is conveyed, the weaker is the evidence. In the latter case the witnesses are called *dependent* ones; but in the former they are said to be *independent*. Whatever imperfection there may be in any one of a number of independent witnesses, it is in a degree removed by the testimony of others; but every imperfection increases in proportion to the number of dependent witnesses, through whom the story is transmitted.

3. The proper mark or criterion of a story's being related by a number of independent witnesses, of full credit, is their complete agreement in the principal facts, and the diversity in their manner of relating the same story.

4. We are likewise to distinguish respecting the nature of the fact to which our assent is required. Miracles require stronger testimony than common facts; and such testimony those of Scripture will really be found to have.

The greater part of our knowledge has no other foundation than testimony. Yet, it has been laid down as a maxim that no human testimony is sufficient to establish the truth of a miracle. This assertion was first made by the noted deistical philosopher, Mr. Hume, and it has commonly been accounted the stronghold of infidelity. His argument, in substance, is this: "Experience, which in some things is variable, in others is uniform, is our *only* guide in reasoning concerning matters of fact. Variable experience gives rise to probability only: an uniform experience amounts to proof. Our belief of any fact, from the testimony of eye-witnesses,

is derived from no other principle than our experience of the veracity of human testimony. If the fact attested be miraculous, there arises a contest of two opposite experiences, or proof against proof. Now, a miracle is a violation of the laws of nature; and, as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as complete as any argument from experience can possibly be imagined; and, if so, it is an undeniable consequence that it cannot be surmounted by any proof whatever derived from human testimony."

To this specious reasoning it may be replied—

(1.) That the belief in human testimony is not derived solely from experience of its veracity: on the contrary, testimony has a natural influence on belief, antecedent to experience. It is, therefore, more consonant to truth to say that our *diffidence* in testimony is the result of experience, than that our faith in it has this foundation. Besides, the uniformity of experience in favour of any fact is not a proof against its being reversed in a particular instance. The evidence arising from the single testimony of a man of known veracity will go farther to establish a belief of its being reversed. And, if his testimony be confirmed by others of like character, we cannot, according to the constitution of our nature, withhold our assent.

(2.) What is usually called "the course of nature" is nothing but the will and pleasure of God acting continually upon matter, according to certain rules of uniformity, still bearing a relation to contingencies. There is a fallacy, therefore, in urging "the universal order and indissoluble unity of physical causes," and "the invariable operation of a series of eternally-impressed consequences, following in some necessary chain of orderly connection," as if this "order" and "necessary chain" were self-created, controlling the power of the divine Creator. God is the governor of the *moral* as well as of the *physical* world; and, since the moral well-being of the universe is of more consequence than its physical order and regularity, it follows that the latter may be subservient, and occasionally yield to the former.

(3.) The futility of this sophism may also be shown upon its own principles. If the secret of compounding gunpowder had

perished by the accidental death of its discoverer, immediately after its extraordinary powers had been exhibited before a hundred competent witnesses, on Mr. Hume's principles the fact that it had such powers must be rejected as a falsehood.

(4.) Further, this sophism proves too much. For, if nature's order is invariable, then, since the senses have sometimes given false reports, while (so-called) nature has never gone astray, the very plainest proof of sense would have to be rejected.

But in truth Hume's argument is in every way faulty. It is an unwarrantable deduction that, because for a limited period of observation the course of nature appears *unchanged*, it is therefore *unchangeable*, as if the Deity had retired from the government of his own universe, or were bound by an inexorable fate. And, besides, the opposition is not, as assumed, between universal experience and testimony. The so-much-vaunted experience (save that small amount which each individual possesses) comes to us through the channel of that very testimony which Hume has already condemned as fallacious. Neither can it be properly said that the occurrence of miracles is contrary to experience. *We* are without experience in the matter. We have never been under the circumstances of those among whom miracles were wrought. Experience is a safe guide only in the cases in which the circumstances are similar or the same. So that the question comes to a mere conflict of testimonies, the negative testimony of those who have not witnessed miracles against the positive testimony of those who have.

But, taking the meaning of Hume's argument to be that no testimony is sufficient to establish an improbability, unless that testimony be of such a kind that its falsehood would be more improbable than the occurrence of the fact which it endeavours to establish, it altogether fails to disprove the evidence for the Scripture miracles. For "it may be safely maintained that the falsehood of this evidence would be more miraculous than the very miracles which it endeavours to establish. The testimony of the first Christians was not merely testimony to a doctrine which might deceive the understanding, or to a dream or vision which might impose upon the imagination — it was the testimony of eye-witnesses to a number of public and notorious facts, of

which the senses had full opportunity to judge."* Besides, an eminent writer has applied the rigorous test of mathematical calculation to the question, and has shown in this way that the improbability of the falsehood of several independent witnesses is immensely greater than that of the occurrence of a miracle.†

It may safely be concluded, then, that the occurrence of a miracle is not incredible, that no immutable law is thereby violated, and that there is evidence sufficient to prove the miracles recorded in the Christian Scriptures.

V. Nor does the credibility of miracles decrease, as some have objected, with the lapse of years.

There may be cases in which credibility vanishes with time; but no testimony is really, in the nature of things, rendered less credible by any other cause than the loss or want of some of those conditions on which it at first acquired rational belief. So long as it is transmitted with all those circumstances and proofs which originally procured it that degree of credit which was proportionate to their intrinsic value, its credibility continues unaltered. But it may be fairly said that the evidence in favour of the facts of the Christian religion has *increased* instead of diminishing; as the recent enquiries of learned men have produced fresh evidence to their truth.

VI. In order more definitely to test the reality of an alleged miracle, certain criteria have been proposed. These comprise six particulars.‡ If they all meet in any recorded event, the truth of the miracle must be held to be fully established.

1. A miracle should have an important end in view, worthy of its author.

2. It must be instantaneously and publicly performed before credible witnesses.

3. It must be sensible and easy to be observed: in other words, the fact purporting to be miraculous must be such that the senses of mankind can clearly and fully judge of it.

* Dr. W. Lee, "On Miracles: an Examination of the Remarks of Mr. Baden Powell, &c.," 1861, p. 85.

† Babbage, Ninth Bridgewater Treatise, pp. 127, &c.

‡ These are given by Leslie in his "Short and Easy Method with the Deists."

4. It ought to be independent of second causes. And, though in three miracles (Mark vii. 32—37, viii. 23—26; John ix. 1—7) Jesus made use of external applications, they were cases of blindness and deafness, and the reason for using them was possibly to convey to the persons cured a clear assurance that Jesus was the author of the cures.

5. Public monuments should be set up, and some outward actions also be constantly performed, in memory of the facts thus publicly wrought.

6. Such monuments must be set up, and such actions and observances instituted, at the very time when those events took place, and be afterwards continued without interruption.

These last two rules are of great importance; and a fact which possesses the evidence they prescribe cannot be untrue. The setting up of false monuments would be at once detected, and the institution of such observances could not, if newly devised, be palmed upon a nation as of ancient date. Every individual would know that it had not been customary to use them in commemoration of the alleged events. The belief of false facts could not in such cases be imposed on the credulity of after ages, when the generation said to have witnessed them had passed away.

VII. Let us now apply these criteria to some of the miracles related in the sacred writings.

1. With regard to those said to have been wrought by Moses and Joshua:—

The posterity of Abraham, Isaac, and Jacob, being chosen by Jehovah to be his peculiar people for the preservation of true religion, the miracles performed on their behalf were unquestionably worthy of their Almighty Author. These miracles were instantaneously wrought at the command of Moses, and before great numbers of Egyptians or Israelites, sometimes in the presence of both nations; as in the case of the plagues, and the destruction of Pharaoh's army, which were witnessed by the whole people of Israel, and were felt by the Egyptians.

In commemoration of these and other miraculous occurrences, were instituted the three great festivals of the Hebrews, the Passover, the feast of Tabernacles, and the feast of Pentecost: all the first-born of man and beast were solemnly consecrated to God;

and the tribe of Levi was soon after set apart, in special commemoration of the preservation of the first-born of Israel.

The memory of the miraculous supply of the Israelites with food was perpetuated by the pot of manna; and the twelve stones, taken out of the midst of Jordan at the time of the miraculous passage of the Israelites over that river, were set up by Joshua at Gilgal, as a perpetual memorial to them.

In all these instances, the preceding criteria are most decisively established.

2. With respect to the miracles related in the New Testament:—

(1.) The *number* of Christ's miracles was very great.

About forty of them are narrated at length. The gospel history is full of them; and one of Christ's biographers informs us that he performed a greater number than are in any way recorded.

(2.) There was much *variety* in the miracles recorded in the New Testament.

They were of a permanent nature, and might be reviewed and re-examined, as in many instances they actually were. We behold Christ giving sight to the born blind; healing the obstinate leprosy; making those who wanted a limb (κυλλούς), perfect; those who were bowed double, straight; those who shook with palsy, robust; nerving the withered arm with strength; restoring the insane and demoniacs to reason; and raising the dead to life. We behold the apostles also expelling demons, restoring the man lame from his birth, giving sight to the blind, healing all manner of diseases, and imparting life to the dead. These supernatural works were not performed in a *few* instances with hesitation and diffidence, but were very frequently repeated through a series of years; so that all suspicion of human management, compact, and imposture, was for ever precluded.

(3.) The *design* of Christ's miracles was important, and worthy of their Almighty Author.

The purpose, for which these miracles were wrought, was to carry on one vast consistent plan of Providence, extending from the creation to the consummation of all things, to establish a system of belief, hope, and practice adapted to the wants and conditions of mankind; which had been revealed in part to the Jews, and promised to the prophets, and which tended to destroy the

great moral evils, so prevalent and so pernicious; viz., atheism, scepticism, immorality, and vice. In subservience to their grand object (the confirmation of his divine mission), the miracles of Christ were wrought for the most benevolent of all purposes, the alleviation of misery in every form; and they carry in them the character of the greatest goodness, as well as of the greatest power.

Only two of Christ's miracles bear any marks of severity; viz. his suffering the demons to enter the herd of swine (Matt. viii. 28—34; Mark v. 12—17), and his causing the fig-tree to wither away (Matt. xxi. 19; Mark xi. 14, 21). But it is not hard to conceive reasons sufficient for them; and, besides, there may be miracles of judgment as well as of mercy. The question of the truth of miraculous power is not here touched.

(4.) Consider further the *greatness* of Christ's miracles.

The diseases which he healed were incurable, inveterate, and had baffled every attempt of art; and this greatness of Christ's miracles secures them against the suspicion of imposture. Impostors usually satisfy themselves with *little tricks;* because they are less open to suspicion, and usually gain credit.

(5.) Observe also the persons *by* whom these miracles were accomplished.

They were wrought by persons who were known to be poor, unlearned, of low condition, and destitute of powerful patrons; who gave other proofs of their mission, and did not rest the *whole* of their cause upon miracles, but likewise insisted upon the reasonableness of the doctrines which they offered to examination. Further, they were wrought by persons who appealed to God, and declared that they would perform them. The early Christian writers, it may be added, as Quadratus, Justin Martyr, Tertullian, Origen, in their Apologies and disputations with pagans, alleged the fact of miracles having been wrought by Christ. They would not have done so, had there been any imposture.

(6.) The persons *before* whom the miracles were wrought claim our special notice.

They were wrought in a learned age, and before people who as opponents would not be easily deluded, and who when they could not deny them had no resource but to attribute them to a compact with devils.

(7.) The *manner*, too, in which these miracles were performed is equally worthy of attention for its publicity, simplicity, and disinterestedness.

(8.) Another circumstance, which confirms the validity and truth of these miracles, is the *effects* produced.

Numbers who were spectators of them yielded to conviction, and embraced the gospel.

(9.) Lastly, the *reality* of the miracles of Christ and his apostles was not denied.

Both Jews and heathen opposers of the Christian faith were constrained, however reluctantly, to admit the reality of the miracles of Christ and his apostles; though they ascribed them to magic, and denied the divine commission of him who performed them.

VIII. A brief examination of a few of the principal miracles related in the New Testament.

1. The conversion of water into wine (John ii. 1—10).

The Jewish weddings continued seven days: during the nuptial feast, from the poverty of the bridegroom and bride, or perhaps from the number of guests being greater than was expected, there was a deficiency of wine. Jesus commanded the servants to fill the vessels with water *up to the brim*; it was therefore impossible to mix any wine. The servants alone were privy to the process; and the governor of the feast gives his attestation to the miraculous supply in so easy and natural a manner, that we cannot but esteem it beyond the reach of artifice.

2. The miraculous feeding of five thousand men, besides women and children (Matt. xiv. 15—21; Mark vi. 35—44; John vi. 5—13).

The orderly disposition of the multitude, in ranks by hundreds and by fifties, exposed the miraculous operation to the view of all; so that deception was impossible. The gathering up of twelve baskets full of fragments is a proof that they had plenty of food; and the circumstance of the people being desirous to make Christ a king is a further proof of the reality of the miracle, and of the impression which it had made.

3. The healing of Peter's wife's mother (Matt. viii. 14, 15;

Mark i. 29—31; Luke iv. 38, 39) and of the paralytic (Matt. ix. 2—8; Mark ii. 4—12; Luke v. 18—26).

In the first case, had our Lord merely taken advantage of the crisis of the fever, the patient would not have been able at once to rise and minister. There would have been a long interval of debility. The last miracle was wrought in the presence of many witnesses; some of whom were enemies. The manner in which the sick man was presented shows the confidence which he and others had in Christ's power of healing him. The manner, too, in which Christ addressed him, is still more striking, beginning with the remission of his sins, without saying anything concerning his malady.

4. The giving of sight to a man who had been born blind (John ix. 1—7).

There are many remarkable circumstances in this miracle. The man had not become blind by any accident which admits of relief. He was *born blind*. He did *not* ask to be restored to sight: thus there was no room for suspicion as regarded him. The question proposed by the disciples (John ix. 1, 2), proves that the man's blindness was from his birth; but the answer was so little in unison with their notions, that it could never have entered their minds if they had not heard it from Jesus. The mode employed for giving this man sight was utterly inadequate to produce the effect which followed. Lastly, the miracle was performed in public, and immediately subjected to the strictest possible scrutiny.

5. The cure, by Peter and John, of a man who had been lame from his birth (Acts iii. 1—10) is equally remarkable.

The man's person and lameness were universally known in Jerusalem: a perfect cure was instantaneously wrought; and the transaction immediately underwent a severe examination, the effect of which was only to make the miracle still more widely known.

6. The raising of the daughter of Jairus to life (Matt. ix. 18—26; Mark v. 22—43; Luke viii. 41—56).

Though all the circumstances in the account of this miracle have a most natural aspect (for they could have been neither combined by human contrivance nor anticipated by human foresight),

nothing was wanting, either to ascertain the reality of the miracle, or, without any apparent ostentation or design, to give it the most unquestionable publicity.

7. The raising of the widow's son from the dead at Nain (Luke vii. 11—15).

The fact of the young man's death was indisputable: a considerable number of her townsmen accompanied his mother following his remains to the grave; and in their presence the miracle was instantaneously and publicly performed.

8. The resurrection of Lazarus from the dead (John xi.).

The precise time of Christ's arrival at Bethany gave his enemies an opportunity of observing the transaction. "Many of the Jews had come to Martha and Mary;" and the restoring of Lazarus to life has every character of a miracle. For it was instantaneously and publicly performed before credible witnesses: it was independent of second causes; and the end for which it was performed was important, for it was to attest the divine mission of the Son of God.

IX. The most remarkable of all the miracles related in the New Testament is the *resurrection* of Jesus Christ from the dead, and it demands a distinct examination.

1. Christ uttered *prophetic declarations* concerning his death and resurrection.

Jesus repeatedly predicted the circumstances of his death and resurrection to his disciples. He asserted in this his own authority, declaring that he had power to lay down his life and power to take it again (John x. 18). He further instituted a memorial of his death before he actually suffered. And, besides, it was *on this very account* that the chief priests and Pharisees set a watch at the sepulchre.

2. Evidence of the *reality* of the resurrection.

It is an undisputed fact, that Jesus died upon the cross, and that his body was placed in a sepulchre, at which the Jews took the precaution of placing a military guard. On the same grounds that we believe any fact of history, we must further believe that on the third day the sepulchre was empty. Now, either Jesus had risen again; or by some fraudulent means the

corpse had been conveyed away, and was never afterwards found. The disciples affirm the first: they acknowledge that they were incredulous for a while, but maintain that afterwards they had abundant proof of the fact, by repeated personal interviews with Jesus for several weeks. And they maintained this fact with unwavering constancy, making it the groundwork and confirmation of the new faith, and convincing multitudes, who at first disbelieved it, of its truth. Their character as witnesses will be afterwards examined.

The Jews, on the other hand, after the resurrection, reported that the disciples stole the body, while the guard were sleeping — a tale so improbable, that St. Matthew, who mentions it, does not think it worth while to refute it. Indeed, it is in the highest degree unlikely that Roman soldiers, selected for an important charge, would all of them fall asleep, when, too, death was the punishment of such neglect. Nor can it be imagined that the disciples, few in number, dispersed, and evidently very timid, would have conceived, or could have executed so bold a plan, at a season, too, when Jerusalem was full of people, and when the nights were not dark. Besides, there were no marks of haste apparent: the grave-clothes, instead of, as would have been natural, being abstracted also, were left, and left folded in perfect order. The conduct of the rulers, also, was incomprehensible. If the corpse was surreptitiously taken, their proper course was to have a legal investigation, to punish the guard, as Herod did on Peter's release (Acts xii. 19), and convict the disciples. There is no trace of any such measures; nor, when the apostles were afterwards arrested, was *this* made a charge against them. Such conduct on the part of the authorities of itself disproves the tale.

It has been objected, however, that Christ, if he really rose again, ought to have shown himself afterwards to the chief priests and rulers, and to the people at large.

But if he had so done, and there had been a national recognition of him, this would have been represented among other nations as a political artifice, or it would have been set down to the superstitious apprehensions of the Jews. If, on the other hand, the Jews had persisted in their unbelief — and very likely the mass of them would, for, as our Lord himself taught by his

parable, if they believed not Moses and the prophets, neither would they be persuaded, though one rose from the dead — then the fact, with more show of reason, would have been questioned by the world at large: it would have been said that imposition was attempted, and signally failed. Besides, God is not accustomed to give the kind of proof which obstinate opposers demand. It would interfere with all the plans and purposes of his moral government if he did. He gives enough to satisfy reasonable enquirers, and justly leaves others to the consequences of their unbelief.

But, in fact, in all these speculations, as when Chubb maintained that Christ on his resurrection should have taken up his abode with a friend, where those who chose might have access to him, and when Woolston insisted that he should have presented himself to the priests and rulers, "the test of truth is made to consist in the conformity of the historical events to certain private opinions of objectors." *

3. The *circumstances* and *character of the witnesses* also prove the truth of the resurrection of Christ. Observe,

(1.) The *condition* of these witnesses. They were mean, despised, and unlearned men, and consequently were unequal to the task of imposing upon others.

(2.) Their *number*, and also the number of the different appearances of Jesus Christ, which was more than sufficient to establish any fact. At least *five* different *Jewish writers* have related not fewer than *ten* or *eleven* distinct appearances of Jesus Christ at different hours of the day and at different places; and on one occasion to "above five hundred" persons.

(3.) The *incredulity* of the witnesses, and their slowness in believing the resurrection of Christ, are evidence alike of there being no preconcerted scheme, and that the reality of the fact could not be gainsaid.

(4.) The *moral impossibility* of their succeeding in palming an imposition upon the world must likewise be taken into account. For, [*i.*] It is inconceivable that a man should willingly expose

* Garbett, "The Bible and its Critics:" Boyle Lectures for 1861, pp. 120, 121

himself to all sorts of punishment — even to death itself — on purpose to testify to the truth of a fact which he knew to be false. [*ii.*] Although there should have been *one* person so disposed, it cannot be imagined — indeed it would be the height of absurdity to imagine — that *numbers* would have formed the same resolution. [*iii.*] Though a great number of persons should have agreed together to attest a falsehood, yet it is incredible that *they* should bear witness to it, who considered perfidy and lying as sins utterly inconsistent with their salvation; neither could it be supposed of those, who, if they were sensible that the resurrection of Jesus Christ was a fiction, must also feel that they had followed an imaginary Messiah, and thus confess their own extravagance; all reason for their persistence being gone. [*iv.*] Such a mutual concert could never have been so carried on, but that some, in order to avoid punishment, or to gain reward, would have disclosed the whole intrigue. [*v.*] The very same principles, which had dissolved their mutual *fidelity*, would more probably break off their *mutual treachery*. It cannot reasonably be imagined that those disciples, who were scattered when their Master was crucified, would afterwards conspire to affirm a bold and unprincipled falsehood.

(5.) Observe the *facts*, which they themselves avow. Their testimony relates to facts, in which it was impossible that they could have been deceived; such as the seeing, touching, sitting at table, and conversing with, their risen Master.

(6.) Consider further the *agreement* of their evidence. They all unanimously deposed that Christ rose from the dead.

(7.) Observe also the *tribunals* before which they gave evidence, and the multitude of people by whom their testimony was scrutinized, by Jews and heathens, philosophers and rabbis, and by a vast number of persons who went annually to Jerusalem; for Providence so ordered those circumstances, that the testimony of the apostles might be unsuspected.

(8.) Take notice also of the *time* when this evidence was given. Only three days after the crucifixion they declared that Christ was risen again, as he had foretold. Would impostors have been likely to act thus?

(9.) Consider likewise the *place* where the apostles bore their

testimony to the resurrection. They preached a risen Saviour in the synagogues, and in the prætorium, at Jerusalem, the very city where he had been ignominiously crucified.

(10.) Consider the *motives* which induced the apostles to publish the fact of Christ's resurrection. It was not to acquire fame, riches, or glory, but to found on this fact a series of exhortations to repentance, faith, and holiness, topics these which were never proposed by an impostor. At the same time, they lived as no impostor ever did, and were enabled to appeal to their converts for the sanctity, justice, and unblameable tenor of their lives.

(11.) If Jesus Christ did not rise from the dead, it is impossible to account for the striking *contrast* between the pusillanimous conduct of the prejudiced apostles during their Master's life, and their fearlessly-courageous conduct after his resurrection. Before, they shrank from Christ's prediction of his death as fatal to their hopes; afterwards, they made his death and resurrection the ground and seal of the doctrine they preached.

4. Lastly, the *miracles* performed by these witnesses in the name of Jesus Christ, after the effusion of the Holy Spirit on the day of Pentecost, and the success which attended their preaching throughout the world, are God's testimony to the fact of Christ's resurrection from the dead, as well as to their veracity in proclaiming it.

In the miraculous fact of Christ's resurrection, the first four of the criteria above noticed (see pp. 45, 46, *supra*) are most clearly to be discerned. With regard to the last two, (see p. 46) we may remark, that the Lord's supper was instituted as a perpetual memorial of the death of Jesus Christ; and that the weekly festival of the Lord's day (or Sunday) commemorates the miraculous fact of his resurrection. These memorials, it must be observed, were instituted at the *very time* when the circumstances to which they relate took place, and they have been observed throughout the Christian world, in all ages, to the present time.

X. As a brief summary of the argument furnished by miracles, it may be remarked that, since the facts which are proposed for our belief are such, (1.) That they do not imply a self-contradiction; (2.) That they were deeds done in the view of multitudes,

and in order to establish the authority of those who performed them; (3.) That they were many, repeated through a series of years, and without visible second causes; (4.) That they were such as men's ordinary senses could clearly judge of, that they were attended to, and investigated at the time; (5.) That they were commemorated by public ceremonies, instituted at once, and observed ever since; (6.) That their effects were not transient, but lasting; (7.) That they were recorded by men who professed to have been eye-witnesses, not likely to be themselves deceived, and without probable motive for deceiving others; (8.) That they were not contradicted by enemies or disinterested credible contemporaneous persons; (9.) That, on the contrary, those most concerned to disprove them could not question their reality, but only the cause to which they were to be ascribed; (10.) That the witnesses from whom we have them were numerous, agreed in their testimony, were men of good sense and integrity, and proved their own conviction of the truth of what they asserted, by a course of conduct contrary to their original prepossessions, and sure to expose them to disgrace, the blight of worldly hopes — nay, even to death; (11.) That these witnesses were enabled, in confirmation of their testimony, to perform miracles themselves; (12.) That the weight of proof has not diminished, but rather increased, by the lapse of years; (13.) That those who admit these extraordinary facts seem to desire mainly their own salvation and that of others, and to be convinced that this would be forfeited by imposture; (14.) That many contemporaries of various ranks and nations were so persuaded of their truth, as to make every personal sacrifice in consequence; (15.) That the moral and religious revolutions of the world, which have since taken place, may be accounted for on the supposition of the truth of these facts, but are inexplicable if they are false; (16.) That those who refuse to credit them involve themselves in contradictions, and must imagine that the wisest men have shown themselves the most foolish, and the most constant the most deceitful; (17.) That these facts are so linked together, that some cannot be acknowledged without acknowledging the rest, and so interwoven with undisputed truths, that sense and reason must be renounced if they are questioned; (18.) That it is

impossible to doubt that the records of these facts have come down to us unaltered — in such a situation of things, where all imaginable circumstances concur to strengthen each other's evidence, while the only argument to oppose them is the extraordinary character of the facts, the incredulity which denies assent must surely be most unreasonable.

XI. A comparison of the Scripture miracles with pretended pagan and popish miracles.

Counterfeit miracles are no proof that the miracles related in the New Testament are not real: the more strictly such pretended miracles are investigated, the more defective is the evidence adduced for them. For,

1. The scene of most of them is laid in remote countries and in distant ages. 2. They were performed in times of gross ignorance, when the common people were likely to be deceived, and were wrought in secrecy. 3. They were performed by persons of high rank, who were held in the profoundest veneration by the common people, and were never subjected to any scrutiny. 4. These alleged miracles were designed to support an established religion, and were engrafted upon the superstitious notions of the vulgar. 5. They are not vouched to us by any credible testimony. 6. They were not credited by the intelligent and judicious even among the heathen.

Similar remarks are equally applicable to the pretended popish miracles. But the contrary is the case with respect to the miracles recorded in the Scriptures, the reality of which is substantiated by the most positive and irresistible evidence.

Section III. — Prophecy a Proof of a Divine Mission.

I. Prophecy defined. — II. Difference between pretended Predictions of Oracles and Scripture Prophecies. — III. Use and Intent of Prophecy. — IV. The Chain of Prophecy. — V. VI. Notice of Objections.

I. *Prophecy* is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to foresee, discern, or conjecture; and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God.

II. *Difference* between the pretended predictions of heathen oracles and the prophecies contained in the Scriptures.

The oracles of the ancient heathens were delivered either for the purpose of satisfying some trivial curiosity, or to abet the designs of some ambitious leader. They uttered no spontaneous predictions. Those who conducted them threw various obstacles in the way of inquiry, by requiring expensive sacrifices, &c. Sometimes, the gods were not in a humour to be consulted: at other times, when no means of evasion remained, the answers given were ambiguous or delusive; and, whenever the oracles failed, there was always some subterfuge to which the priests had recourse. If an evil event took place, when an auspicious one had been promised, this was ascribed to the fault of the inquirer. Something defective in the sacrifices was discovered, when too late; or the gods were averse to him. If the contrary proved to be the case, this was ascribed to the intercession of the priests.

Widely different are the prophecies contained in the Scriptures. For,

1. They were delivered without solicitation, and were pronounced openly before the people; and the prophet knew he was exposed to capital punishment if any of his predictions were to be overthrown. The events foretold were often complicated and remote; depending on the arbitrary will of many, and arising from a great variety of causes, which concurred to bring them to pass.

2. Some were accomplished shortly after they were delivered; others somewhat later; and others had a still more distant object. But the different events foretold were so connected with each other, that the most distant bordered pretty nearly upon some others, the accomplishment of which was preparatory to the fulfilment of the last. The fulfilment of the first served to raise an expectation of those which were distant; and the accomplishment of the last served to confirm the first.

3. A large portion of the Scripture-prophecies was committed to writing, and left open to public examination: this is a test which the spurious predictions of the heathens could never endure.

III. The *use* and *intent* of prophecy was to raise expecta-

tion, and to soothe the mind with hope, to maintain the faith of a particular providence, and the assurance of a promised Redeemer, and to attest the truth of divine revelation. The prophecy of Scripture is closely interwoven with its history. The Old Testament, indeed, is impregnated throughout with the prophetical element, guiding the covenant people in their present relations to God, and pointing out the future development of that purpose, which, when fully accomplished, was to diffuse life and blessing through all the families of mankind.*

IV. Of the *chain* of *prophecy*.

The Scripture-prophecies respect contingencies too wonderful for the powers of man to conjecture or to effect. Many of those which are found in the Old Testament foretold unexpected changes in the distribution of earthly power; and, whether they announced the fall of flourishing cities, or the ruin of mighty empires, the event has minutely corresponded with the prediction. These prophecies form a regular chain or system, which may be reduced to four classes; viz.

1. Prophecies relating to the Hebrews in particular.
2. Prophecies relating to the neighbouring nations or empires.
3. Prophecies directly announcing the Messiah.
4. Prophecies delivered by Jesus Christ and his apostles.

CLASS I. — Prophecies relating to the Hebrews in particular.

1. Predictions concerning the posterity of Abraham. — Gen. xii. 1—3, xiii. 16, xv. 5, xvii. 2, 4—6, xxii. 17, xxvi. 4, xxviii. 14, xxxii. 12, xxxv. 11, xlvi. 6; Exod. xxxii. 13.

See the fulfilment of these predictions, as it respects the Hebrews (to omit the increase of Abraham's other posterity), in Exod. i. 7, 9, 12; Numb. xxiii. 10; Deut. i. 10, x. 22; Ezek. xvi. 7. In less than five hundred years after the first of the above predictions was delivered, the number of the Israelites

* See Dr. Fairbairn, "Prophecy viewed in respect to its Distinctive Nature, its Special Function, and Proper Interpretation," 1856, chap. ii.

amounted to six hundred thousand men, besides women and children.

2. Prophecies concerning Ishmael. Compare Gen. xvi. 10—12, xvii. 20, and xxv. 12—18.

From him descended the various tribes of Arabs, whose numbers and manner of living have ever since been, and to this very day are, a verification of the predictions respecting them.

3. It was foretold that the posterity of Abraham, Isaac, and Jacob should possess the land of Canaan; so that, though they should be expelled thence for their sins, yet their title should endure, and they should be re-settled in it, and there continue in peace to the end of the world (see Gen. xii. 7, xiii. 14, 15, 17, xv. 18—21, xvii. 7, 8; Exod. iii. 8, 17).

Accordingly, the Jews enjoyed this land for above a thousand years; and, when the two tribes of Judah and Benjamin were carried into captivity, it was announced that this should be for seventy years; which the event proved to be true, and they continued in possession of Canaan for six hundred years, until the final subversion of their polity by Titus. Although the ten tribes carried captive by Shalmaneser, and the body of the two tribes who were carried into captivity by Titus, are not now in Canaan; yet, since the time of their *final* restoration has not arrived, this is no objection against these ancient prophecies, but a fulfilment of others; and we have reason to believe that the Jews will ultimately be restored to their native country.

4. Deuteronomy, chap. xxviii. contains most striking predictions concerning the Israelites, which have literally been fulfilled during their subjection to the Chaldæans and Romans, and in later times in all nations where they have been dispersed. To specify a very few particulars:—

(1.) Moses foretold that their enemies would besiege and take their cities. This prophecy was fulfilled by Shishak, king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, Antiochus Epiphanes, Sosius and Herod, and, finally, by Titus.

(2.) Moses foretold grievous famines during those sieges, so that they should eat the flesh of their sons and daughters. This was fulfilled, six hundred years after the time of Moses, among the *Israelites*, when Samaria was besieged by the king of Syria;

again, about nine hundred years after Moses, among the *Jews*, during the siege of Jerusalem, before the Babylonish captivity; and, finally, fifteen hundred years after his time, during the siege of Jerusalem by the Romans.

(3.) Moses predicted that the Jews should be reduced to be few in number. This was literally fulfilled by immense numbers perishing by famine during the last siege of Jerusalem, after which many thousands were sold; and also after their final overthrow by Hadrian, when many thousands were sold, and those for whom purchasers could not be found (Moses had foretold that *no man would buy them*) were transported into Egypt, where many perished by shipwreck or famine; and others were massacred. Yet, notwithstanding all their miseries and oppressions, they still continue a separate people, and have become "an astonishment and a by-word among the nations."

5. Josiah was prophetically announced by name (1 Kings xiii. 2), three hundred and sixty-one years before the event.

The fulfilment of this prophecy was remarkable, plainly showing it to be, not from man, but from God (2 Kings xxiii. 15).

6. The utter subversion of idolatry among the Jews, foretold by Isaiah (ii. 18—21), was fulfilled after their return from the Babylonish captivity.

The calamities, denounced against them by the same prophet, overtook them in less than two hundred years (Isai. iii. 1—14, compared with 2 Chron. xxxvi.). And, on the capture of Jerusalem by the Chaldæans, a few poor people were left to till the land, as Isaiah had prophesied (Isai. xxiv. 13, 14, compared with Jer. xxxix. 10).

7. Jeremiah foretold the conquests of Nebuchadnezzar, and the consequent captivity of the Jews.

These were literally accomplished. Compare Jer. xxvii. 3—7 with xxxix. 8—14. And, although the predictions of Jeremiah and Ezekiel concerning Zedekiah *appeared* to contradict each other (Jer. xxxiv. 2—5; Ezek. xii. 13), both were fulfilled in the event; Zedekiah seeing the king of Babylon at Riblah, who commanded his eyes to be put out, and being carried to Babylon, where he died.

8. While Ezekiel was a captive in Chaldæa, he prophesied (v. 12, and viii.) that the Jews, who remained in Judæa, should be

punished for their wickedness. In a very few years all the evils predicted literally came upon them by the Chaldæans.

9. The profanation of the temple by Antiochus Epiphanes was foretold by Daniel (viii.) four hundred years before the accomplishment of the prediction. The same prophet also foretold the destruction of Jerusalem, and the cessation of the Jewish sacrifices and oblations.

10. Hosea foretold the *present* state of the people of Israel in these words, "They shall be wanderers among the nations" (ix. 17). Yet, though found in all parts of the world, they continue a distinct and separate people.

There is really, as bishop Butler says, "the appearance of a standing miracle" in this fact. It presents a marvellous contrast to the circumstances of other nations. "Every attempt to explain it," observes Dr. Lee, "by natural causes has merely served to account for the *event* itself, but not for its coincidence with what had been foretold many hundred years before. The *preternatural* character of the fact consists altogether in the correspondence and coincidence between ancient predictions and the present condition of the Jewish people — a condition which one scarcely knows how distinctly to express, but in the words of the prophetic account of it, given, too, by the legislator of the commonwealth, whose dissolution he is directed to foreshow: 'Thou shalt become an astonishment, a proverb, and a by-word among all nations, whither the Lord shalt lead thee.' (Deut. xxviii. 37.)" *

Class II. — Prophecies relating to the Nations or Empires that were neighbouring to the Israelites.

1. The once-prosperous city of Tyre, as Ezekiel had foretold (xxvi. 3—5, 14, 21), is now become like "the top of a rock, a place for fishers to dry their nets on."

2. The prophecies concerning Egypt (see Isai. xix.; Jer. xliii.

* "On Miracles: an Examination of the Remarks of Mr. Baden Powell, &c.," p. 42.

8—13, and xlvi.; and Ezek. xxix.—xxxii., particularly Ezek. xxix. 10, 15, and xxx. 6, 12, 13) have been signally fulfilled.

Not long after these predictions were delivered, this country was successively attacked and conquered by the Babylonians and Persians; next it became subject to the Macedonians, then to the Romans, after them to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire. And the denunciation, "I will make her rivers dry," is fulfilled by the generally-neglected state of the numerous canals with which Egypt was anciently intersected.

3. The doom of Ethiopia was foretold by Isaiah (xx. 3—5), and by Ezekiel (xxx. 4—6).

This country was invaded by Sennacherib, king of Assyria, or by Esarhaddon his son, and also by Cambyses, king of Persia. About the time of Christ's birth, it *was* ravaged by the Romans, and it has *since* been ravaged successively by the Saracens, Turks, and Giagas.

4. Such an "utter end" has been made of Nineveh, agreeably to the predictions of Nahum (i. 8, 9, ii. 8—13, iii. 17—19), and Zephaniah (ii. 13—15), that, till the late discoveries of Layard and others, its very site was hardly known.

5. Babylon is made "a desolation for ever," as Isaiah (xiii. 4, 19—22, xliv. 27) and Jeremiah (l. 38, li. 36, 37, 64) had severally foretold.

This city was taken, when Belshazzar and his thousand princes were drunk, at a great feast, after Cyrus had turned the course of the Euphrates, which ran through the midst of it, and so drained its waters that the river became easily fordable for his soldiers to enter the city. It is now a desolate mass of ruins.

6. The predictions concerning the land of the Philistines (Amos i. 8; Zeph. ii. 5, 6) have been literally accomplished. See the remarkable description of the state of that part of the country in Volney's "Travels;" and compare Keith, "Evidence, &c. from Prophecy," chap. ix.

7. Daniel predicted the overthrow, in succession, of the four great empires of antiquity, the Babylonian, Persian, Grecian, and Roman (Dan. ii. 39, 40, vii. 17—24, viii.).

This prediction has literally been fulfilled; but neither the rise of the last three, nor their fall, could have been foreseen by men.

CLASS III.—Prophecies directly announcing the Messiah.

The great object of the prophecies of the Old Testament is the redemption of mankind. This, as soon as Adam's fall had made it necessary, the mercy of God was pleased to foretell. And, as the time for its accomplishment drew near, the predictions concerning it gradually became so clear, that almost every circumstance in the life and character of the most extraordinary personage that ever appeared among men was most distinctly foretold.

The prophecies announcing the Messiah are numerous, pointed, and particular. They not only foretell that a Messiah should come; but they also specify the *precise time* when he was to come; the *dignity of his character*, that he should be God and man together; *from whom* he was to be descended; the *place* where he was to be born; the circumstances of his *birth*, *manner of life*, and *doctrine*, his *sufferings* and *death*, *resurrection* and *ascension;* and the *abolition of the Jewish covenant* by the introduction of the gospel. See a table of the principal prophecies relative to the Messiah, in the Appendix, No. VI.

The connection of the predictions belonging to the Messiah, with those which are confined to the Jewish people, gives additional force to the argument from prophecy; affording a strong proof of the intimate union which subsists between the two dispensations of Moses and of Jesus Christ, and equally precluding the artful pretensions of human imposture, and the daring opposition of human power. The plan of prophecy was so wisely constituted, that the passions and prejudices of the Jews, instead of frustrating, fulfilled it, and rendered the person, to whom they referred, the suffering and crucified Saviour, who had been promised. It is worthy of remark, that most of these predictions were delivered nearly, and some of them more than three thousand years ago. Any one of them is sufficient to indicate a prescience more than human; but the collective force of all taken together is such, that nothing more can be necessary to prove the

interposition of Omniscience than the establishment of their genuineness. And this, even at so remote a period as the present, we have already seen, is placed beyond all doubt.

CLASS IV.—Prophecies by Jesus Christ and his Apostles.

Jesus Christ foretold: (1.) The *circumstances of his own death* Matt. xvi. 21, xx. 18, 19, xxvi. 23, 31; Mark x. 33, 34); all which were most minutely accomplished. (2.) His *resurrection* (Matt. xvi. 21, xxvi. 32); fulfilled in Matt. xxviii. (3.) The *descent of the Holy Spirit* with miraculous gifts (Mark xvi. 17, 18; Luke xxiv. 49); fulfilled in Acts ii. (4.) The *destruction of Jerusalem with all its preceding signs and its concomitant circumstances* (Matt. xxiv. 1—28; Mark xiii. 1—23; Luke xxi. 5—24); and the very generation that heard the prediction lived to be the miserable witnesses of its accomplishment. (5.) The *spread of Christianity;* and both sacred and profane historians bear testimony to the rapid propagation of the gospel. And this is the more remarkable, when we consider the character of the age, in which the Christian faith was first propagated. It was not barbarous and uncivilized, but was remarkable for those improvements by which the human faculties were strengthened. The profession of Christianity, again, was followed by no worldly advantage, but, on the contrary, with proscriptions and persecutions.

It has, indeed, been maintained that the wide propagation of Christianity is no proof of its divine original, and that merely-human causes will sufficiently account for the rapid progress of the new doctrines. Thus Gibbon has alleged five particulars; the inflexible and intolerant zeal of the first Christians, the doctrine of a future life urged with special earnestness, the miraculous powers ascribed to the primitive church, the pure and austere morals of the first Christians, and the union and discipline of the Christian republic, which formed a kind of independent state in the heart of the Roman empire; and to these he would attribute the growth of the church.

Now, no reasonable man is disposed to deny that secondary causes have had their influence. God, who can work without

means, usually chooses to employ means in accomplishing his great purposes. And his wisdom and power are especially seen in his so disposing ordinary circumstances, so overruling the wills and affections of sinful men, that the flow of events may tend to fulfil his plans. The question, therefore, is not whether or no there were secondary causes which aided the establishment of Christian truth, but whether the causes alleged would be of themselves sufficient to account for the success of a religion which had not truth for its basis.

Intolerant zeal is alleged. But intolerance, if not armed with power — and the power was in the hands of the persecutors of the gospel — has little effect. The so-termed intolerance of the Christians was simply that they called all men to repentance, and preached that there was "none other name given under heaven whereby we must be saved," than that of Jesus. And whence, it may be pertinently asked, did this zeal of theirs arise if not from a conviction of the truth of Christianity? If the facts of the gospel were not true, we cannot easily believe that they would have been so zealously maintained in the face of such unscrupulous opposition.

The doctrine of a future life, again, with its horrors for the guilty, and its blessedness for the faithful, if a mere visionary description, could have had small weight. The success which attended the preaching of it was owing rather to the demonstration of the Spirit and of power that accompanied it, than to the doctrine itself, which was by no means suited to either the expectations or the wishes of the pagan world in general. And it was coupled with a dogma — the resurrection of the body — which was beyond the comprehension, and provoked the ridicule, of the unbeliever.

With respect to the claim of supernatural powers, it may be observed that pretended miracles only do harm to the cause they are designed to maintain. Such a claim, unsupported by fact, would soon have been exposed. Impostors would have been cautious how they advanced any such pretensions, in an age which was beginning to doubt the reality of the alleged wonders ascribed to the heathen deities. Indeed, had the first propagators of Christianity been cunning plotters, it is not unlikely that, as

Mohammed afterwards, they would have laid no claim to supernatural powers. The insinuation, therefore, that these powers were not really possessed is groundless.

The virtues of the first Christians, particularly when reduced, as Gibbon reduces them, to mere repentance for sins, and desire of supporting the reputation of their society*, must rather have excited contempt or opposition. And we know that this was the case. The graces which the gospel inculcates were little likely to recommend it in the eyes of a proud and sensual generation.

And, as to the union and discipline of the Christian republic, union and discipline may do much to advance the influence of a society: but a society must first be formed; and it is an incontrovertible fact that the gospel was propagated before its professors were numerous enough to establish a discipline, or form themselves into a society. It is notorious, too, that divisions soon arose, which checked the progress of the gospel.

It must be admitted, then, that these secondary causes, whatever subordinate influence they might have had, were inadequate to account for the spread of Christianity, except on the supposition of its truth.

V. Notwithstanding the evidence which the spread of the gospel affords to the truth of prophecy, opposers maintain that results are by no means commensurate with the prophetic intimations of the universality of its sway, and urge the following objections; viz.,

1. The refusal of Christianity by the unbelieving *Jews*, in the time of Christ, and also by the greater part of the *Gentiles*.

In reply to this objection, we may say, as to the *Jews*, that the Almighty does not *force* the judgment, and that their wickednesses and *strong prejudices* blinded their understandings, and prevented them from receiving the evidences of the gospel. They looked for a Messiah who should give them earthly pre-eminence. Anger, resentment, self-interest, and worldly-mindedness induced

* Dean Milman observes on this allegation of Gibbon, that "he ought either, with manly courage, to have denied the moral reformation introduced by Christianity, or fairly to have investigated all its motives; not to have confined himself to an insidious and sarcastic description of the less pure and generous elements of the Christian character."

the scribes and Pharisees to reject Christ and cause him to be put to death; and then his ignominious execution confirmed them in their prejudice against receiving him as their Messiah. Such were the principal causes of the infidelity of the Jews and of their rejection of Christ at *first;* nor is it difficult to conceive why they persist in their infidelity *now.* For (1.) In the first place, on the part of the *Jews,* most (if not all) of the same reasons which gave birth to their infidelity continue to nourish it, particularly their obstinacy, their vain expectations of worldly greatness, and the false Christs and false prophets who at different times have risen up among them. To which may be added their want of charitableness towards Christians, and their continuing to live isolated from the rest of mankind. (2.) Secondly, on the part of the *world,* the obstacles are the prevalence of Mohammedism, and other false religions, the schisms of Christians, the unholy lives of many nominal Christians, and the cruelties which have often been practised towards the Jews. So far, however, is their infidelity from being an objection to the truth of the gospel, that, on the contrary, it affords us a great number of unsuspected witnesses to the truth of the Old Testament; and many predictions of Moses and the prophets, of Christ and his apostles, are remarkably fulfilled by it. It is also a great advantage to the Christian religion, to have been first preached and propagated in a nation of unbelievers; for nothing but divine truth could have stood the trial, and triumphed over all opposition.

With regard to the rejection of the gospel by the *Gentiles,* many of the preceding observations on the infidelity of the Jews are equally applicable to them. *Both* Jews and Gentiles were influenced by the prejudices of education, by hatred of the pure morality of the gospel, by the temporal inconveniences which attended the profession of Christianity, and the temporal advantages to be obtained by rejecting or opposing it, by the mean appearance which Christ had made in the world, and by his ignominious death, which they knew not how to reconcile with the divine power ascribed to him by his disciples.

The Gentiles also had other causes of unbelief peculiar to themselves, viz., the high notion entertained by them of the efficacy of magic, of charms and incantations, and of the power

of demons and demi-gods, their indifference about religion in general, the utter incompatibility of Christianity with the established worship of their several countries, the bad opinion which they had of the Jews, of whom Christians were for some time accounted to be a sect, the false doctrines and crimes of heretical teachers and vicious professors of Christianity, and, lastly, the antiquity of paganism.

2. The prevalence of Mohammedism also over a considerable portion of the world is said to contradict the prophecies which announce the universality of the Christian religion.

Many countries where Mohammedism now prevails were once Christian. So that, with regard to them, prophecy has had an accomplishment; but it by no means follows that Christianity was to be upheld among them *by a miracle.* The present state of those countries where the Koran is received, is a further accomplishment of prophecy; inasmuch as it was foretold that such an apostasy would take place. The rapid progress of Mohammedism is not to be compared with the propagation of Christianity; for Mohammed came into the world at a time exactly suited to his purposes, when its policy and civil state were favourable to a new and ambitious conqueror; and he availed himself of every means, especially force of arms, to promote the diffusion of his pretended revelation.

3. Christianity is known only to a small portion of mankind.

Just so there are many discoveries in science, and many arts and mechanical inventions, which men are slow to learn, and which have as yet been received among but a few nations. Besides, we may see the wisdom of God in the slow and partial propagation of the gospel. Its pretensions are more canvassed, and its purity, perhaps, better preserved. And prophecy has its gradual accomplishment. In our own day we see how Christianity is largely extending. By the labours of missionaries, tribes and districts have turned from paganism to the gospel, giving sure promise that eventually all that has been predicted shall be accomplished.

Christianity does not everywhere prevail; for it is not pretended that the proofs of the Scripture revelation are irresistible;

but the not having more evidence is no sufficient reason for rejecting that which we already have. If such evidence were *irresistible*, it would restrain the voluntary powers too much to answer the purpose of trial and probation. "Men's moral probation may be, whether they will take due care to inform themselves by impartial consideration; and afterwards, whether they will act as the case requires, upon the evidence which they have" (Bp. Butler). Further, if this evidence of the gospel were irresistible, it would leave no room for that internal evidence which ought to bear its part in the proof of a revelation. And they who sincerely act, or endeavour to act, according to the just result of the probabilities in natural and revealed religion, seldom fail of proceeding further; while those who act otherwise cannot perceive the force of the evidences for the truth of the gospel.

So far from its being a valid argument against the truth of Christianity, that it has not as yet overspread the world, that false religions still hold their sway, that opposition to the divine authority of the Scripture manifests itself within the pale of the church, that heresies and schisms appear—all this was expressly predicted both by our Lord and by his apostles. Thus, in the parable of the leaven (Matt. xiii. 33), we are taught that the progress of the gospel would be gradual. And in that of the tares (Matt. xiii. 24—30) we are warned that evil men as well as good men would grow up in the church, and that it will not be till the final consummation that the precious will be severed from the vile. The rise of false prophets and false Christs is predicted, and the abounding of iniquity (Matt. xxiv. 11, 12, 24); so that the opposers of the gospel revelation are unconsciously themselves affording remarkable evidence to the truth of that system which they are labouring to destroy.

This fact is further illustrated by prophecies in the apostolic writings. They forewarn us of apostasies. They show us that the progress of Christianity would ever be a deadly struggle with the powers of evil, by which it would often seem overmastered. They point especially to the latter times, when the very plainest principles of the gospel would be questioned or denied. Let any man read 2 Thess. ii. 3—12; 2 Tim. iii. 1—5; 2 Pet. iii.

3, 4; Jude 18, 19; and then say whether, if the gospel had been willingly received and purely kept by Jews and Gentiles, if there had been no apostasies and fallings from the faith, if rationalism and infidelity had never reared themselves, a far stronger argument might not have been produced against the truth of the Christian Scriptures. The gospel eventually shall attain its due supremacy, but it must enter its promised heritage only through a painful pilgrimage, where open enemies have abounded, and false friends have not been few. In respect to all this, our Lord's words may well be applied, "Behold I have told you before." It is to be through much tribulation that the church shall take her glorious place before the throne of God.

VI. A word may be added on the objections which have been made to the darkness and uncertainty of prophecy, which have been ascribed, 1. To its *language*, and, 2. To the *indistinctness of its representations.*

With regard to prophetic *language*, as prophecy is a peculiar species of writing, it is natural to expect a peculiarity in its language. Sometimes it employs plain terms, but most commonly figurative ones. It has symbols of its own; and these symbols have their appropriate rules of interpretation, so that a patient student will not fail in understanding its general scheme.

With respect to the alleged *indistinct representations* of events predicted, it should be remembered that, if some prophecies be obscure, others are clear: the latter furnish a proof of the authority of the Scriptures; the former contain nothing against it. Some predictions were to have their accomplishment in the early ages of the church; while others were designed for the benefit of those who lived in after ages. And the obscurity clears off as the time of fulfilment draws near.

Another reason for throwing a veil over the face of prophecy will appear on considering the *nature of the subject.* Some of the events predicted are of such a kind, that the fate of nations depends upon them; and they are to be brought into existence by the instrumentality of men. In the present form of prophecy, men are left to themselves; and they fulfil the prophecies without

intending, or thinking, or knowing that they do so. The accomplishment lifts the veil; and then the evidence from prophecy appears in all its splendour.

CHAPTER V.

INTERNAL EVIDENCES OF THE AUTHORITY OF THE SCRIPTURE DOCTRINE.

The arguments taken from miracles and prophecy, weighty as they are, are but a part of the proof which can be given of the divine authority of Scripture truth. They form, with all the considerations previously alleged, what has been called the *external* evidence. There is another branch, the *internal* evidence, which must now be examined. The topics which here present themselves are the sublime doctrines and pure precepts of the bible, so original in their conception, and so profoundly adapted to the cravings and emotions of man's moral nature, the harmony that subsists between its various parts, the remarkable preservation of it, and the tendency of the whole to promote men's present and eternal happiness, as proved by the blessed effects, wherever the bible is cordially received, together with the manifest superiority of the Christian system, when contrasted with other religions. These considerations must be added to those heretofore adduced; and it is not merely the strength of any particular part, but the combined force of the entire testimony, which so convincingly establishes the claim of Scripture to be regarded as authoritatively the revelation of God to the world.

Section I.—The Doctrines and Precepts of Scripture are of such a Nature, as to show that they were not devised merely by Man.

The sacred volume opens with an account of the creation of the world by the Almighty, and of the formation of man in a

happy state of innocence. In this account there is nothing but what is agreeable to right reason, as well as to the most ancient traditions. We are further informed that man fell from that state by sinning against his Maker; and that sin brought death into the world, together with all the miseries to which the human race is now obnoxious; but that the merciful Parent of our being, in his great compassion, was pleased to make such discoveries of his mercy as laid a proper foundation for the faith and hope of his offending creatures, and for the exercise of religion towards him (Gen. iii.). Accordingly, the religion delivered in the Scriptures is the religion of man in his lapsed state; and every one who impartially considers it will find that *one* scheme of religion and of moral duty, substantially the same, is carried throughout the whole, till it was brought to its full perfection by Jesus Christ. This religion may be considered principally under three periods; viz.,

1. The religion of the patriarchal times;
2. The doctrines and precepts of the Mosaic dispensation; and
3. The doctrines and precepts of the Christian revelation.

1.—A Concise View of the Religion of the Patriarchal Times.

The book of Genesis exhibits to us a clear idea of the patriarchal theology.

I. Concerning the *nature and attributes* of God, it taught that he is the Creator, Governor, and Preserver of all things, that he is eternal, omniscient, true, omnipotent, holy and just, kind, supreme, merciful, long-suffering, gracious towards them that fear him, and that he is not the Author of sin.

II. Concerning the *worship* of God. The patriarchs held that it was the duty of men to fear him, to bless him for mercies received, and to supplicate him with profound humility; that the knowledge of God is to be promoted; that vows made to him are to be performed, and idolatry is to be renounced. With regard to the external rites of religion, the most ancient on record is that of offering sacrifice; and the sabbath also appears to have been observed by the patriarchs.

III. With regard to the *moral duties* between man and man. These likewise are clearly announced, either by precept or by example; more particularly the duties of children to honour their parents, of parents to instil religious principles into the minds of their offspring, and of servants to obey their masters. Wars may be waged in a *good* cause. Anger is sinful in the sight of God; strifes are to be avoided; murder is prohibited; hospitality is to be exercised; and injuries are to be forgiven. Matrimony is appointed by God, from whom a virtuous wife is to be sought by prayer; and a wife is to be subject to her husband. Children are the gift of God; and adultery and all impurity are to be avoided.

2.—A Summary View of the Doctrines and Precepts of the Mosaic Dispensation.

The Mosaic dispensation was substantially the same as that given to the patriarchs, but with the addition of a special covenant made by the Almighty with a particular people, for wise and moral purposes worthy of the Supreme Being, and beneficial in its results to the whole human race.

I. In the Mosaic law the essential *unity* of God is most explicitly inculcated, also his underived self-existence, eternity, immutability, omnipotence, providence, justice, mercy, and other perfections. And the same sublime representations of the Divine Being and his perfections are made by the prophets and other inspired writers among the Jews.

II. Concerning the *duty of man towards God*, both Moses and the prophets enforce the obligation of renouncing idols, loving the true God, fearing him, believing in him, trusting in his promises, and obeying *all* his commandments; together with the duties of patience and resignation to the divine will, and the internal worship of the heart.

III. The belief of a *future state*, which was held by the patriarchs (though not explicitly taught by Moses, whose writings pre-suppose it as a generally-adopted article of religion), was transmitted from them to the Israelites, and appears in various parts of the Old Testament. The book of Job is very explicit on this subject: David has spoken of it with great con-

fidence, particularly in Psalms xvi. xxi. xxxvi. xlix. lxxiii. and cxxxix.; and Solomon expressly alludes to it in Prov. xiv. 32; Eccles. iii. 16, 17, viii. 11, 13. This doctrine is also inculcated, and pre-supposed as a matter of popular belief, by the prophets Isaiah (xiv. 19, xxvi. 19—21), Hosea (xiii. 14), Amos (iv. 12, 13), and Daniel (xii. 1—3).

IV. The *expectation of a Redeemer*, which had been cherished by the patriarchs, was also kept up by various predictions, delivered by Moses and the prophets.

V. The *morality of the Jewish code* exhibits a perfection and beauty in no respect inferior to its religious doctrines and duties. We owe to it the decalogue—a manual of duty to God and man, in the highest degree pure and comprehensive; and the sanctions of the remaining enactments of the law are such as morality possessed in no other nation. More particularly,

1. It taught humility and meekness.

2. It prohibited *all* uncleanness and unnatural lusts, as well as drunkenness, gluttony, and all covetous desires.

3. Man's duty towards his neighbour is also clearly set forth (Lev. xix. 18), together with all the social and relative duties of life.

4. Every kind of justice was strictly required by the law of Moses. Murder was forbidden by the sixth commandment, adultery by the seventh, and theft by the eighth. All kinds of violence, oppression, and fraud were also forbidden.

5. All hatred and malice were prohibited; nor were kind offices to be confined to brethren and friends: they were also to be performed to enemies and to strangers. Nay, mercy was to be extended even to the brute creation.

VI. The Mosaic dispensation was *introductory* to Christianity. The law of Moses, though not *absolutely* perfect, had a perfection suited to its kind and design. It was adapted to the genius of the people to whom it was given, and calculated to keep them distinct from the rest of mankind, and to prevent them from being involved in the idolatries common among other nations.

But, however excellent in itself, and admirably adapted to the purposes for which it was designed, the Mosaic dispensation was only of a local and temporary nature, pre-signifying good things

to come, and preparatory to that fuller manifestation of the divine will, which, "in the fulness of time," was to be made known to the world under the gospel dispensation, to the truth of which it bears its strong testimony.

3.—A Summary View of the Doctrines and Precepts of the Gospel Dispensation.

I. The whole *history* and *conduct* of the Founder of Christianity, as described in the gospel, proved him to be a divine person. There was never so perfect a character, one so godlike, venerable, and amiable, and so utterly remote from that of an enthusiast or an impostor.

II. The *leading doctrines* of the gospel are befitting the character of the Almighty, and adapted to the necessities of mankind. More particularly,

1. The *account of God and of his perfections* is worthy of the highest and most excellent of all beings. Of all the views of God which had ever been given, none was so calculated to endear him to us, and to inspire our hearts with confidence, as this short description, of which the scheme of redemption affords a sublime illustration—"GOD IS LOVE!"

2. What had long been wished for—*an atonement for sin* (the necessity of which conscience and the natural notion of divine justice could not but show)—the sacred books point out in the death of Jesus, which, in consequence of the dignity of his person, we see was of sufficient value to expiate the guilt of mankind.

3. The divine justice being satisfied, we are assured of the *forgiveness of our sins*, through faith in Jesus Christ, upon sincere repentance; and, our sins being forgiven, we are justified or "accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own merits or deservings."

4. In the gospel we find the best principles of comfort and refreshment to the soul, under all the calamities of life, as well as a rich magazine of all means proper for the sanctification of our souls, and our most successful advances in true piety. We see, too, that the *Holy Spirit* is ready with his mighty aids (promised

to all who humbly pray for them), to assist, enlighten, and strengthen our spirits in proportion to our sincere desires and endeavours after godliness; and we are also directed every day, and at all times, to seek unto God, through Christ, by fervent and believing prayer, for his guidance and protection, and are assured that we shall never seek his face in vain.

5. In favour of the *immortality of the soul*, a point so important, but which to the wisest of the Gentiles seemed so doubtful, the New Testament speaks in the most decisive language, and holds out to the hopes and fears of mankind rewards and punishments suited to their nature, and such as it is worthy of God to dispense. In the gospel we see the dead both small and great restored to life, and appearing before the tribunal of God to receive a sentence "according to the deeds done in the body." The glories of heaven, which are reserved "for them that love him," and the everlasting miseries, which will be the terrible portion of all the wilfully-impenitent workers of iniquity, are disclosed in the Scriptures; which alone set forth the true reason of our being in this world, viz., not for enjoyment, but for trial; not to gain temporal pleasures or possessions, but that our souls may be disciplined and prepared for immortal honour and glory. While the divine displeasure is declared against all ungodliness and unrighteousness of men, and the most awful warnings are denounced against sinners, the means by which they may obtain mercy are clearly displayed and offered to them.

In all these doctrines we observe nothing low, or mean, or frivolous: every one of them is grand, sublime, and worthy of God; every one of them is most deeply interesting to man; and, altogether, they make up an infinitely more consistent and rational scheme of belief than the most distinguished sages of antiquity ever *did* contrive, or the most cunning of modern unbelievers *can* possibly invent.

III. The *moral precepts* of the gospel are admirably adapted to the actual state of mankind.

1. As to the duties between man and man, the gospel particularly enjoins integrity of conduct, charity, and forgiveness of injuries.

2. It lays down the duties incumbent upon us in the several

relations which we sustain in civil and social life; for instance, the mutual duties of governors and subjects, masters and servants, husbands and wives, parents and children.

3. It enforces and recommends, by various considerations, the personal duties of sobriety, temperance, chastity, humility, &c.; and guards us against an immoderate passion for transient worldly riches; while it affords us the best remedies against anxious cares, excessive sorrows, and desponding fears. While it enjoins trust in God, it directs us to the use of all honest and proper means and industry on our parts.

4. The holiness of the moral precepts of the gospel is another proof of its divine origin. All its precepts aim directly at the heart; instructing us to refer all our actions to the will of our Creator, and correcting all selfishness in the human character, by teaching us to have in view the happiness of those about us.

5. The manner in which the morality of the gospel is delivered attests its divine origin. Among the heathen, no provision was made for the moral instruction of the unlettered multitude; but Christ taught *all* that would listen to him, with inimitable plainness and simplicity, and at the same time with the most perfect modesty and delicacy, blended with the utmost boldness and integrity.

The character of Christ forms an essential part of the morality of the gospel. To the morality of almost every other teacher some stain attaches; but Jesus is charged with no vice either by friends or by enemies. In each of the four narratives of his life, besides the absence of every appearance of vice, we perceive devotion, humility, patience, benignity, benevolence, mildness, and prudence, from which even the enemies of the gospel cannot withhold their testimony. In short, the New Testament enforces a system of piety and devotional virtues, singularly above the conceptions of the ancient heathen moralists.

IV. There is a marked superiority in the *motives* to duty presented by the gospel.

However excellent and complete a rule of moral duty may be in itself, it will not and cannot answer the end proposed, unless it be enjoined by a proper authority, and enforced by the most

powerful motives. Now, in this respect, the religious and moral precepts of the gospel have an infinite advantage over every other system of doctrine or of morals; for they are urged upon us as the commands of the Eternal God himself, and are enforced by various motives, which are admirably adapted to influence the human heart. These motives are drawn from

1. A consideration of the *reasonableness of the duty* recommended or enforced, or the infamy of the vice from which Christians are dissuaded. See instances of this in Acts iv. 19; Rom. xii. 1, xiii. 12, 13; and Phil. iv. 8.

2. The singular *favours* conferred upon us by God; as in Acts iii. 26; 1 Cor. vi. 20; Eph. iv. 32; Tit. ii. 14.

3. The *example of Christ.* Matt. xi. 29; Rom. xv. 2, 3; Eph. v. 2; Phil. ii. 3—5; 1 Pet. i. 15.

4. The *sanctions of duty* which the civil relations among men have received from God; as in Rom. xiii. 2, 4, 5; Eph. vi. 5—7, 9; Col. iii. 22.

5. The *regard which Christians owe to their holy profession.* Eph. iv. 1—3; Phil. i. 27; 1 Thess. ii. 12; Tit. ii. 10.

6. The *acceptableness of true repentance,* and the assurance of pardon to the *really* penitent.

7. The *divine assistance,* offered to support men in the performance of their duty. Luke xi. 13; John xiv. 16; 1 Cor. ii. 13, iii. 16; 2 Cor. xiii. 14; Heb. iv. 16.

8. Our *relation to heaven,* while upon earth. Phil. iii. 20; 1 Pet. ii. 11.

9. The *rewards and punishments* proclaimed in the gospel.

All these important lessons of morality are found in various parts of the New Testament. They enrich the divine sermon on the mount; and they are contained in the excellent parables delivered by Jesus Christ; they are also to be found in the discourses and epistles of the apostles. Wherever, indeed, we open the Christian volume, we may find some direction, which, if properly observed, would render us good neighbours, good members of society, good friends, and good men. Is it possible, then, to doubt the divine original of a system which furnishes such rules, and contemplates so glorious an object?

All these sublime moral precepts and motives occur in different

parts of the New Testament. How the writers of that volume should be able to draw up a system of morals, which the world, after the lapse of eighteen centuries, cannot improve, while it perceives numberless faults in those of the philosophers of India, Greece, and Rome, and of the opposers of revelation, is a question of fact, for which the *candid* deist is concerned to account in a rational way. The Christian is able to do it with ease. The evangelists and the apostles of Jesus Christ "spake as they were moved by the Holy Ghost."

4. — On the Objections of Unbelievers to the Statements, Doctrines, and Morality of the Bible.

Such is the constitution of the human mind, that against everything, however excellent, objection has been taken. It is not surprising that the bible has been opposed and disbelieved. A few of the more current objections and theories of various kinds must here be noticed.

I. Some of the peculiar doctrines which the Scriptures propound to our belief are, it is asserted, mysterious and contrary to reason; and, where mystery begins, religion ends.

This assertion is erroneous; for nothing is so mysterious as the eternity and self-existence of God; yet to believe that God exists is the foundation of all religion. We cannot comprehend the common operations of nature; and, if we ascend to the higher departments of science — even to the science of demonstration itself, the mathematics — we shall find that mysteries exist there. Mysteries in the Christian religion, instead of being suspected, should rather be regarded as a proof of its divine origin; for, if nothing more were contained in the New Testament than we previously knew, or nothing more than we could easily comprehend, we might justly doubt if it came from God, and whether it was not rather a work of man's device.

Further, the mysteries which appear most contrary to reason are closely connected with the truths and facts of which reason is convinced. Thus, the doctrine of the Trinity, which is above reason, is necessarily connected with the work of redemption, which could have been accomplished only by the incarnation of a divine Person. And the necessity of this redemption results

from the corrupted state of mankind, a fact which experience sufficiently declares. Though some of the truths revealed in the Scriptures are mysterious, yet the tendency of the most exalted of its mysteries is practical. If, for instance, we cannot explain the influences of the Spirit, happy will it be for us, nevertheless, if we *experience* that the "fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

II. The Scripture doctrine of redemption is inconsistent with the ideas, which are now generally received, concerning the magnitude of creation.

The comparative dimensions of our world are of no account: if it be large enough for the accomplishment of events, which are sufficient to occupy the minds of all intelligences, that is all which is required.

III. The doctrine of a future judgment is improbable; and the two-fold sanction of rewards and punishments is of human invention.

It is but reasonable that the same person, by whom God carried on his merciful design of recovering mankind from a state of sin, who felt our infirmities, and was tempted as we are, should be appointed the final judge of all men, and the dispenser of future retribution.

Lord Bolingbroke intimates that the notion, whereon the doctrine of future rewards and punishments is founded, savours more of human passions than of justice or prudence; and that it implies that the proceedings of God towards men in this life are unjust, if they need rectifying in a future one. But the present life is a state of trial, to fit us for a future and better condition of being. Though it is asserted that justice requires that rewards and punishments should be proportioned in this world to the different degrees of virtue and vice, yet facts prove that this is *not* the case. If therefore there be no recompence hereafter, injustice would characterize the divine government; and the Christian doctrine alone vindicates the ways of God to man.

Lord Shaftesbury argues against the doctrine of future rewards

and punishments, as affording a mercenary and selfish motive to virtue, which ought to be practised because it is good and amiable in itself. But the charge of selfishness cannot be maintained. The Christian looks for his reward to higher improvements in useful knowledge and moral goodness, and to the exalted enjoyments which result from these. In the order of God's dealings, happiness is linked with holiness. And it is no improper reason to choose virtue, that it will make us happy; for man has a natural desire of life and happiness, and a fear of losing them; and a desire of well-being may conspire with the rest of the discipline of the mind, and assist the growth of more liberal principles.

Further, when this respect to a future recompence is the effect of a deliberate trust in the Judge of the universe, an acquiescence in his government, and a belief that he is the rewarder of such as faithfully seek him, and when it disposes us to well-doing, it becomes religious faith, the first duty of rational beings, and a firm bond of virtue, private, social, and divine.

IV. Christianity establishes a system of priestcraft and spiritual despotism over the minds and consciences of men.

Christianity establishes no such thing. That there should be teachers of religion, to instruct men in its principles, to enforce its precepts, and to administer its consolations, has nothing in it contrary to the fitness of things, and the public good. This argument acquires additional weight, when we consider the qualifications which the New Testament requires of the different orders of Christian ministers. See particularly 2 Cor. vi. 3; 1 Tim. iii. 1—10, iv. 12—16, vi. 11, 12; 2 Tim. ii. 22, 24, 25. It has, however, been said that the most extravagant claims to wealth and power have been made by men who call themselves ministers of the gospel. But with these claims Christianity is not chargeable. The New Testament establishes the support of the ministers of religion on a reasonable footing. Is it thought equitable that those who teach philosophy and the learned languages should be recompensed for their labour? The gospel sets the maintenance of its ministers on the same footing (see Luke x. 7; 1 Cor. ix. 11—14); but it does not countenance in them any claim of either exorbitant power or wealth.

V. The gospel prohibits free enquiry, and demands a full and implicit assent, without any previous examination.

The contrary is the fact. The gospel not only invites, but demands investigation: free enquiry is not prejudicial, but in the highest degree beneficial to Christianity; the evidences of which shine the more clearly, in proportion to the rigour with which they are examined.

VI. The morality of the bible is too strict, and lays mankind under too severe restraints.

The contrary is the case; for the morality of the bible restrains us only from what would be hurtful to ourselves or to others, while it allows of every *truly* rational, sober, and humane pleasure.

VII. Some of the moral precepts of Jesus Christ are unreasonable and impracticable.

A candid examination of a few of the precepts objected to will show how little foundation there is for such an assertion. For,

1. The prohibition of anger, in Matt. v. 22, condemns only implacable anger, sinful anger unrepented of. The same restriction must be understood respecting other general assertions of Jesus. Thus Matt. x. 33 does not show that Peter would be condemned, for he repented and was forgiven.

2. The precept of Jesus Christ to forgive injuries has been asserted to be contrary to reason and nature. And yet some of the more eminent heathen philosophers have given the same direction; particularly Socrates, Cicero, Seneca, and Confucius. It has further been objected that this precept is given in a general and indefinite way; whereas there ought to be certain necessary restrictions. Assuredly. But these exceptions are so plain, that they will always be supposed, and consequently need not to be specified. The Christian religion makes no alteration in the natural rights of mankind, nor does it forbid necessary self-defence, or seeking legal redress of injuries in cases where it may be expedient to restrain violence and outrage. The substance of what it recommends relates chiefly to the temper of the mind.

3. Against the injunction to love our enemies, it has been

argued, "If love carry with it complacence, esteem, and friendship, and these are due to all men, what distinction can we then make between the best and the worst of men?" But, in this precept, as in all moral writings, "love" does not include approbation, but signifies benevolence and good-will; which may be exercised by kind actions towards those whom we cannot esteem, and whom we are even obliged to punish.

4. The commandment to "love our neighbour as ourselves," is also objected to as unreasonable, and impossible to be observed.

In moral writings, love (as just noticed) signifies good-will expressing itself in the conduct. Now, this precept of Jesus Christ may be understood, (1.) As enjoining the same *kind* of affection to our fellow-creature as to ourselves, disposing us to prevent his misery, and to consult his happiness as well as our own. Or, (2.) It may require us to love our neighbour in some certain *proportion* as we love ourselves. The love of our neighbour must bear some proportion to self-love; and virtue consists in the due proportion of it. Or, (3.) The precept may be understood of an equality of affection. Still a person would necessarily be more taken up with himself and his own concerns than with others and their interests. Besides, moral obligation can extend no further than to natural possibility. Now, we have a perception of our own interests, like the consciousness of our own existence, which we always carry about with us; and which, in its continuation, kind, and degree, seems impossible to be felt with respect to the interests of others. Therefore, were we to love our neighbour in the same degree (so far as this is possible) as we love ourselves, yet the care of ourselves would not be neglected.

The precepts, to "do to others as we would have them do to us," and to "love our neighbour as ourselves," are not merely intelligible and comprehensive rules; but they also furnish the means of determining the particular cases which are included under them; and they are likewise useful *means* of moral improvement, and afford a good test of a person's progress in benevolence.

5. The command to believe in Jesus Christ, and the sanction

by which it is enforced — "he that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark xvi. 16) — have been objected against; and it has been said that "faith, considered in itself, can be neither a virtue nor a vice, because men can no otherwise believe than as things appear to them." Yet, that they appear in such a particular manner to the understanding of individuals may be owing entirely to themselves. If adequate proofs of a doctrine can be produced, it is a moral fault to reject it. There is some perversion of temper or heart, which has led to such rejection. Neither may men refuse without blame to investigate the evidence. All threatenings, moreover, must be understood of unbelievers, who had *sufficient* light and evidence afforded them, and who, through inattention, neglect, wilful prejudice, or from corrupt passions and vices, have *rejected* the gospel; as Christ himself says in John iii. 19, and xv. 22.

VIII. Christianity produces a timid passive spirit, and also entirely overlooks the generous sentiments of friendship and patriotism.

1. Christianity omits precepts founded upon false principles, such as recommend fictitious virtues, which, however admired and celebrated, are productive of no salutary effects, and in fact are no virtues at all. *Valour*, for instance, is for the most part constitutional; and, *when not under the control of true religion*, so far is it from producing any salutary effects by introducing peace, order, or happiness into society, that it is the usual perpetrator of all the violences which, from retaliated injuries, distract the world with bloodshed and devastation. But, though Christianity exhibits no commendation of fictitious virtues, it is so far from generating a timid spirit, that, on the contrary, it forms men of a singular courage. It teaches them to be afraid of offending God, and of doing injury to man; but it labours to render them superior to every other fear. The lives of Christians have, in numberless instances, displayed the efficacy of its divine principles, which have enabled them to sustain unexampled active exertion, persevering labour, and patient suffering.

2. With regard to *friendship*, various satisfactory reasons may be assigned why Jesus Christ did not enact any laws concern-

ing it. A pure and sincere friendship must be a matter of choice: it shrinks from the very appearance of compulsion. Besides, it depends upon similarity of disposition, and coincidence of sentiment and affection, and upon a variety of circumstances not within our control. It may be added that partial attachments, which usually lead persons to prefer their friends to the public, would *not* be favourable to the *general* virtue and happiness. But, though the gospel does not specially inculcate friendship, it does not prohibit it, but rather sanctions it by the example of Christ himself, whose attachment to Lazarus and his family, and to John, the beloved disciple, may satisfy us of *his* approbation of friendship both as a duty and as an enjoyment.

3. With respect to *patriotism*, if by this be meant a bigoted, selfish, or fiery love of our country, which leads us to seek its aggrandizement, regardless of the morality of the means by which that is accomplished, it is no virtue. But Jesus Christ virtually established the duty of patriotism by establishing the principle from which it flows, viz., the *universal obligation of justice and love;* leading us to do good unto all men, but especially unto them who are of the household of faith, and enforcing more than ordinary affection between husbands and wives, parents and children, brethren and sisters. In all which cases he has decided that every additional tie, by which man is connected with man, is an obligation to additional love. Above all, Christ himself, by his own conduct, sanctioned, exemplified, and commanded patriotism.

IX. The preposterous objection has been made that the bible is an immoral book.

A candid examination of the morality of the Scriptures most completely refutes this assertion. If, indeed, the bible *be* an immoral book, how is it that the reading of this book should have reclaimed millions from immorality? — a fact too notorious to be denied by any impartial observer. Further, many of the expressions of the bible which are said to be indelicate are founded on a wilful inattention to the difference which exists between ancient and modern habits. The characteristic of modern manners is the free intercourse of the two sexes in the daily commerce of life and conversation. Hence the peculiar

system of modern manners; hence that system of decorum, delicacy, and modesty (founded on the morality of Scripture) which belongs entirely to this relation of the sexes, and to the state of society in which it exists. But in the ancient world there was nothing of this intercourse. Besides, the immoral actions which are recorded in Scripture are related not for our imitation, but for our caution.

X. The bible inculcates a spirit of intolerance and persecution.

The religion of Jesus Christ has been represented as of an unsocial, surly, and solitary complexion, tending to destroy every other but itself. It does, indeed, tend to destroy every other, but in the same manner as truth in every subject tends to destroy falsehood, that is, by *rational conviction*. Christ uniformly discountenanced bigotry and intolerance in his disciples. Distinctions of nations, sects, or parties, as such, to him were nothing: distinctions of truth and falsehood, right and wrong, were to him everything.

The moderation and liberality of pagan governments have been eulogized by the opposers of Christianity, who have asserted that persecution for religion was indebted for its first rise to the Christian system. The very reverse is the fact. Ancient history records numerous instances of pagan governments that persecuted the professors of other religions. Thus, the Athenians put Socrates to death on account of his religious tenets; and Antiochus Epiphanes exercised the most horrid cruelties against the Jews for their religion (1 Macc. i. 41—64). Tiberius prohibited the Egyptian and Jewish worship, banished the Jews from Rome, and restrained the worship of the Druids in Gaul; while Claudius had recourse to penal laws to abolish their religion. Domitian and Vespasian banished the philosophers from Rome; and the former confined some of them in the islands, and whipped or put others to death. The violent means and cruel persecutions which were adopted by pagan governors to annihilate the Christian religion, for three hundred years after its first origin, are too well known to be controverted.

Men, indeed, *calling* themselves Christians, have cruelly per-

secuted others; but the gospel does not authorize such conduct, and therefore is not chargeable with it. And facts and experience have proved (particularly in France during the first revolution) that not the friends but the enemies of the gospel, not sincere believers, but apostates and atheists, have been the most cruel oppressors and persecutors, and the greatest enemies both of civil and religious liberty.

XI. It has been asserted that the Mosaic account of the creation, related at the beginning of Genesis, is contradicted by astronomical and geological investigations.

It will be found, on careful enquiry, that the opposition is not between the Scripture and the facts ascertained by men of science, but simply between the inferences drawn from the inspired word by human interpreters and those facts. Some writers have chosen to say that the Hebrews believed the firmament of heaven to be a permanent solid vault, erected on foundations, supported by pillars, provided with doors and windows, and that above it there was an ocean of water. The language of Moses, they allege, is adapted to such notions, and they produce, in confirmation, expressions from other parts of Scripture. But the real meaning of the word translated "firmament" is *expanse*, not only the whole region of the air, but whatever is open above us; and in this the birds, we are told (Gen. i. 20, 28; Deut. iv. 17) were to fly; which they could not do in a solid vault. "With equal reason," says Dr. M'Caul, "might these wise interpreters say that the Hebrews believed that there were bottles in heaven, and that the celestial ocean, or part of it, was first bottled off before the earth could be supplied with rain, or that 'the waters are bound up in a garment' (Prov. xxx. 4), or that the ocean has bars and doors (Job xxxviii. 10, 17), or that the shadow of death and the womb have doors (Job iii. 10); for all these are spoken of. If these are figurative, so are the windows and doors of heaven. As, in Job xxxviii. 37, 'Who can number the clouds in wisdom? or who can stay the bottles of heaven?' bottles are parallel to and explained by 'clouds,' so, in Psal. lxxviii. 23, there is a similar parallelism, 'Though he had commanded the clouds from above, and opened the doors of heaven;' and few children in a Sunday or National school would

take bottles or doors literally. The common people are not so dull as Gesenius, and some other intellectual wonders of the day, think." *

It is very probable that the progress of science may show that some current notions gathered from an imperfect interpretation of the Mosaic narrative may have to be given up. But several of the first geologists have expressed their conviction that the statements of the sacred historian, rightly understood, are not contradicted but confirmed by geological discoveries. To their works the student may be referred. It must be sufficient here to transcribe a few more sentences from the work just cited. "A comparison of the actual statements of Moses with the discoveries and conclusions of modern science is so far from shaking that it confirms our faith in the accuracy of the sacred narrative. We are astonished to see how the Hebrew prophet, in his brief and rapid outline, sketched 3000 years ago, has anticipated some of the most wonderful of recent discoveries, and can ascribe the accuracy of his statements and language to nothing but inspiration. Moses relates how God created the heavens and the earth at an indefinitely-remote period before the earth was the habitation of man: geology has lately discovered the existence of a long pre-human period. . . . . Moses declares that the earth was, or became, covered with water, and was desolate and empty: geology has found by investigation that the primitive globe was covered with an uniform ocean, and that the condition of the earth was such that there was a long Azoic period, during which neither plant nor animal could live. . . . . Moses describes the process of creation as gradual, and mentions the order in which living things appeared, plants, fishes, fowls, land-animals, man. By the study of nature, geology has arrived independently at the same conclusion. Where did Moses get all this knowledge? How was it that he worded his rapid sketch with such scientific accuracy? If he, in his day, possessed the knowledge which genius and science have attained only recently, that knowledge is super-human. If he did not possess the knowledge, then his pen

* "Some Notes on the First Chapter of Genesis, with reference to Statements in 'Essays and Reviews:'" 1861, p. 41.

must have been guided by super-human wisdom. Faith has, therefore, nothing to fear from science. So far, the records of nature, fairly studied and rightly interpreted, have proved the most valuable and satisfying of all commentaries upon the statements of Scripture." *

XII. Modern opposers of the truth of revelation, though urging substantially the same objections with those who have preceded them, have somewhat varied their form of attack. Heretofore anti-supernaturalists coarsely stigmatized the miracles as frauds, and the witnesses as conscious deceivers. Afterwards, such men as Paulus and Eichhorn, in Germany, were content to allow the histories of Scripture to be honestly intended, but so coloured by the opinions of the narrators, and enveloped with such a drapery of exaggeration, and tricked out by oriental fancy, that it was the chief business of the interpreter to strip off the illusive circumstances, in order to discover the actuality which lay beneath them. This might be called historical rationalism. Another school, of which Dr. Strauss may be taken as the representative, regard the supernatural accounts, and much besides, of Scripture not as history at all, but as fable, mythos †, with little assignable relation to fact, having indeed a root in ideas rather than in facts, symbols of a religious faith rather than transcripts of a historical reminiscence. It is, of course, essential to the supporters of this theory to deny the early date of the New Testament writings. Time must necessarily elapse before legendary fictions could gather round a real personage. Contemporaneous authors would not have so dressed up an ideal person; or, if they had, eye-witnesses of his actions would have been at hand to reduce the mythologic picture to its genuine outlines.

If the early date of the gospels, then, and their being the real productions of those whose names they bear, be established, it

* "Some Notes on the First Chapter of Genesis, with reference to Statements in 'Essays and Reviews:'" 1861, pp. 46—48.

† It has been sensibly observed, that "the story of Judith is the painted paradise of a Jewish imagination, suggested by real history, exaggerated by their own unregulated fancy. . . . Had the Old Testament been a myth, it would probably have been in the same style as the book of Judith."

follows that Strauss's theory cannot stand. The proofs, consequently, which have been heretofore produced for the genuineness and authenticity of those books are decisive against it. Indeed, Dr. Milman is of opinion that a sufficient "answer to Strauss is to show that a clear, consistent, and probable narrative can be formed out of that of the four gospels, without more violence," he adds, "(I will venture to say) than any historian ever found necessary to harmonize four contemporary chronicles of the same events; and with a general accordance with the history, customs, habits, and opinions of the times, altogether irreconcileable with the poetic character of mythic history."

Strauss has not given due weight to the evidence for the early existence of the gospels. But, even if we could suppose him to have proved their late origin, his argument would be self-destructive. He is, therefore, reduced to a dilemma. "The later he supposes them to have been written, the more impossible (considering that the Christians were then so widely disseminated in Europe and Asia) is their accordance with each other in the same design, or the same motives for fiction: if he takes an earlier date, he has no room for his long process of mythic development." (Milman.)*

Under any circumstances Strauss's arguments fail. His principles do not account for the origin or the success of Christianity. The more the historic conditions of the problem are investigated, the more improbable it will appear that such a myth, looking at either its intellectual or its moral characteristics, ever could have been the product of the Jewish mind. And that, in the absence of a basis of fact, it could be received *as fact* by Jews and Gentiles, and have attained so wide-spread an influence, is utterly incomprehensible.

Strauss naturally lays hold of the discrepancies which he imagines he perceives between the different parts of the evangelic history. But this he does with such evident one-sidedness that

* An ingenious argument against Strauss was produced by Dr. O. T. Dobbin, in his "Tentamen Anti-Straussianum: The Antiquity of the Gospels asserted, on Philological Grounds, in refutation of the Mythic Scheme of Dr. D. F. Strauss." London: 1845.

it might be supposed from his representation that the narrative was little more than a mass of contradictions. To such an unfair procedure it must be replied, that most of the so-called discrepancies may be reconciled without difficulty; that, if any remain at present not solved, it is to be attributed to our want of information; and that the multiplied instances of agreement in such particulars as best evidence the truth of it is one of the marvels of the book. "The New Testament," says Dr. Pears (Preface to "Short Sermons on the Elements of Christian Truth,") "has passed through a searching ordeal. No work of man has ever stood the test of so severe a process. Friends and enemies have worked together in the scrutiny: indeed, the enemies of Christianity have been doing the work of the truth as effectually as its most zealous friends; and the undeniable result is that the books of the New Testament stand on higher ground, and are invested with greater authority, than at any former time."

Only one more characteristic of Dr. Strauss's mode of supporting his conclusions can here be adverted to. He measures the record by his own mind: any event not in *his* * judgment probable is pronounced a fable in spite of all other considerations. The improbable is at once declared impossible. Take a single example: it is improbable, he says, that the rulers would have mocked Christ upon the cross in words taken from a psalm where they are put in the mouth of the ungodly. This, then, they would have been sure to avoid, so that the record which narrates it must be false. It is needless to say that by such a process authentic history of every age may be questioned and disbelieved. †

XIII. Other forms there are of opposition to the revelation of

* The assumption on the part of Dr. Strauss and others should not be unnoticed. Of this self-constituted infallibility, Dr. Withington, "Solomon's Song, translated and explained:" 1861, pp. 325, 326, well says: "In one way these destructives bear a strong testimony to the truth they oppose. Somehow or other, sooner or later, they postulate to themselves the very authority they deny to the bible. They feel the need of divine instruction, and they find it in their own self-assumed *adequate* conceptions of God. They care not what he says, because they know what he must say." See before, p. 53.

† See Rogers, "Reason and Faith," Append. I.

the Scripture, elaborated by the vain speculation of men who will not receive the truth as it is in Jesus. Even to describe them all—connected and yet varying, presenting continually fresh phases of thought, and yet often little more than the systems heretofore refuted under different names or a slightly-modified aspect—is impossible in the limits which can be here allowed. But whether it be Pantheism, which imagines that all things are God; Spiritualism, which merely concedes Christianity a place as one among many equal sources of divinely-given truth; Ideology, which resolves Scripture teaching into the mystical expression of philosophical ideas; or Intuitionalism, which boasts of gazing immediately upon the Supreme Being, and pretends of its own unassisted power to solve the problems of human destiny*, each is alike met by the overpowering evidence, the heads of which have been already brought before the student, alike unsatisfying to the moral and spiritual wants of man, who craves a guide, a friend, a deliverer from the ills which encompass him.

Look for a moment at the pantheistic system, and mark the maze through which it runs. Nothing exists but God. The whole is God. Or, according to the view of Comte, man, not the individual, but the whole, humanity, is God. Thus the existence of a personal Deity is denied; and the theories resolve themselves into a refined atheism.

For the maintenance of such notions observation and experience are rejected, a Deity is conceived, unworthy of esteem or confidence, and all morality is destroyed. "The whole phenomena of the universe being regarded by the pantheist as but a chain of necessary developments, man and all his actions being but necessary products of the restless activity of the one great Being, there can be no such thing as a distinction between moral good and evil, between virtue and vice." † Surely this is enough to ensure the condemnation of such a system. ‡

* See Garbett, "The Bible and its Critics," Lect. vii.

† "Journal of Sacred Literature," Jan. 1858.

‡ The student will find much valuable remark in Dr. Mill's "Observations on the attempted Application of Pantheistic Principles to the Theory and Historic Criticism of the Gospel." Cambridge: 1840—1844.

Section II. — The wonderful Harmony subsisting between the various Parts of Scripture is a further Proof of its Divine Authority.

The writers of the Scriptures lived at very different times, and in distant places, through the long period of sixteen hundred years; so that there could be no confederacy or collusion. Some of them were kings, legislators, warriors, priests; some were shepherds, exiles, fishermen. And yet the book so constructed is marvellous in its unity. One spirit runs through the whole: the various facts tally with the utmost precision: only the stream as it runs on widens; the truths, at first obscurely hinted, are developed into larger proportions and clearer light; just as that, which was at first but the seed, exhibits afterward the ear, and then the full corn in the ear. And all is in proportion: there is a due subordination of parts, without distortion or unseemly excrescence. Such a book stands alone in the literature of the world. It is a phenomenon for which the unbeliever has never been able to account.

The same essential agreement, and the same dependency of one upon another, obtains also among the chief practical precepts, as well as between the doctrines and precepts of Christianity. And, though it has been objected that there are contradictions of various kinds, yet these contradictions, as they are termed, are *seeming* only, and not real: they perplex only superficial readers. Nor is there a single instance which does not admit of a rational solution, by attending to the original languages, and to the manners, customs, &c., that obtained in the countries where the scenes mentioned in Scripture were situated.

Section III. — The Preservation of the Scriptures a Proof of their Truth and Divine Origin.

To nothing, indeed, but the mighty power of God, can we ascribe their preservation, amid all the attempts made to annihilate them. The works of pagan historians have perished or come down to us in mere fragments. The writings of great philosophers and admired poets have disappeared. How is it that this collection, the bible, gradually formed, commencing from the

most remote antiquity, contributed by various hands, has remained for ages the same? We can only reply, it is God's doing; and it is marvellous in our eyes.

Section IV.—The Tendency of the Scriptures to promote the present and eternal Happiness of Mankind constitutes another Proof of their Divine Inspiration.

Were all men sincerely and cordially to believe the bible to be a divine revelation, and to obey its precepts, how would the moral face of the world be changed! Wherever it *has been* thus embraced, the most beneficial effects have been the result.

I. The writings of the earliest professors of Christianity prove that the first converts were reformed characters.

For testimonies from the New Testament, compare Rom. vi. 21, 22; 1 Cor. vi. 9—11; 1 Pet. iv. 3, 4. The various Christian Apologists, who were compelled to vindicate their character, bear ample testimony to their exemplary lives and conversation. Among these, the attestations of Justin Martyr, Athenagoras, Tertullian, Minucius Felix, Origen, and Lactantius are particularly worthy of notice.

Though we cannot expect from pagans *direct* testimonies to the virtues of men whom they persecuted, yet the works of heathen writers incidentally furnish proofs of their innocence and worth. Pliny, for instance, in his memorable letter to Trajan, says, that the great crime of the Christians consisted—not in the commission of any wickedness but—in assembling together on a stated day before light to sing hymns to Christ as God. The apostate emperor Julian, also, in his epistle to a heathen pontiff, commended their charity and other virtues to the imitation of the pagans. If the gospel were merely the contrivance of man, the virtues and holiness of the first Christians would be an inexplicable fact.

II. If we look at the effects of Christianity on *society in general*, we shall find that the benevolent spirit of the gospel has served as a bond of union between independent nations, and has broken down the partition which separated heathens and Jews, has abated their prejudices, and has rendered them more liberal

towards each other. Further, it has checked pride and promoted humility and forgiveness, has rendered its *sincere* professors just and honest, and has inspired them with firmness under persecution.

The benign influence of the gospel has descended into families, and abolished polygamy, has diminished the pressure of private tyranny, has exalted and improved the female character, has refined every domestic endearment, given tenderness to the parent, humanity to the master, respect to superiors, and to inferiors ease: numberless charitable institutions, too, unknown to the heathen world, have sprung from Christianity.

III. We may also observe the beneficial effects of Christianity on the *political state* of the world.

Milder systems of civil government, and a better administration of civil justice have been introduced: the horrors of war, especially in the treatment of prisoners, have been mitigated; and the measures of government have been directed to their proper objects. And, though crimes and cruelties are still committed, yet they are acknowledged to be against the spirit of the gospel, and, the more the influence of God's word, the greater is the amelioration effected.

IV. There are, further, beneficial effects of Christianity on *iterature* and the *fine arts*.

Christianity has been the means of preserving and disseminating moral, classical, and theological knowledge in every nation where it has been established. The law, the gospel, the comments on them, and the works of the fathers, were written in Hebrew, Greek, or Latin; so that the knowledge of these languages became necessary to every man who wished to become an intelligent Christian. The Christian doctrines and precepts being contained in books, the use of letters became necessary to its teachers; and by them was learning preserved. Modern opposers of revelation ascribe all our improvements to philosophy: but it was religion, the religion of Christ, *that took the lead*. The reformers opened to us the Scriptures, and broke all those fetters which shackled human reason. Philosophy crept humbly in her train, and now ungratefully claims all the honour and praise to herself. Luther, Melancthon, and Cranmer preceded Lord Bacon, Boyle, Newton, and Locke.

Christianity is not to be charged with the crimes of those who have assumed the *name* of Christians, while their conduct has shown that they were utterly destitute of every Christian sentiment. No institution has been able to prevent all the excesses it forbad; nor is it peculiar to the Christian revelation, that it has sometimes furnished a pretext for introducing the very evils and oppressions which it was designed to remedy. But the mischiefs, which, through the corrupt passions of men, have been the *accidental* consequences of Christianity, ought not to be imputed to its spirit. Nothing is better calculated to diffuse real comfort, peace, and happiness throughout the world; and a *candid* comparison of the morals of professing Christians throughout the world, with those of heathen or Mohammedan nations in a similar stage of society, will demonstrate the beneficial effects of Christianity.

V. *Historical facts* attest the benefits conferred by the gospel on the world.

Wherever Christian missionaries have gone, the most barbarous heathen nations have become civilized. The ferocious have become mild: those who prowled about for plunder have acquired settled property, as well as a relish for domestic happiness. Savages who dwelt in caves or huts have learnt from missionaries the art of building: cannibals have applied to agriculture: men who were clothed in skins, and were ignorant of manufactures, have become acquainted with the comforts of apparel; and the violent and rapacious have renounced their rapine and plunder.

The change in past times in Germany, Hungary, Scythia, Denmark, Sweden, and in Britain and Ireland, as well as the amelioration in later days of the inhabitants of North and South America, the East and West Indies, New Zealand, and other islands of the Pacific, Greenland, South and West Africa, are all illustrious monuments of the blessed effects produced by Christianity.

VI. But the *practical efficacy* of Christianity, especially when contrasted with the effects of infidelity, is seen more conspicuously and more satisfactorily in the holy, useful, and exemplary lives of real Christians in the private walks of life, and in the peculiar supports and consolations which they enjoy under adversity and

afflictions, and in the prospect of futurity; while infidelity offers, and can offer, no ground or prospect of support to its unhappy professors. Examples might readily be collected to confirm this statement. The facts gathered from the death-bed scenes of infidels are none of them of a pleasing character.

Section V. — The peculiar Advantages, possessed by the Christian Religion over all other Religions, a demonstrative Evidence of its Divine Origin and Authority.

It is the peculiar and distinguishing excellency of the Christian religion, that it possesses advantages which no other religions or alleged revelations have: at the same time it has none of the defects by which they are characterized.

No other religions are corroborated by ancient prophecies, or by the blood of an infinite number of *sensible and intelligent martyrs*, who voluntarily suffered death in defence of what they had seen and believed. And, although other religions may pretend to be confirmed by signs and remarkable events (as the Romans ascribed the success of their arms to their deities, and the Mohammedans consider the victories of their prophet as a proof of the divinity of his mission), yet it is not prosperity or adversity *simply considered*, but prosperity or adversity *as foretold by God or his prophets*, which is a certain characteristic of true religion.

Nor has the Christian religion any of those defects by which other religions are characterized. It is not designed for the satisfaction of the carnal and worldly appetites of men, who, like the Jews, aspire after temporal supremacy and worldly pomp; neither is it a medley like that of the ancient Samaritans, made up of a mixture of the Jewish and pagan religions; nor has it any of the faults or extravagant superstitions of the various religions of the heathen nations, ancient or modern.

The superiority of the Christian religion over every other is particularly evident in the following respects:—

I. In its perfection.

Other religions of human invention and institution have soon manifested their unsatisfactory character. New principles have been introduced, new modes of worship been adopted, new deities

been borrowed. And systems so constructed have been of heterogeneous character, and have passed into other forms, and assumed fresh types, to be again modified or discarded. But in the Christian religion there is marvellous consistency: all that Christ taught afresh was based on the previous revelation; and the purposes of God, obscurely announced at first, grew with exact symmetry till their entire development. The gospel requires no alteration, and admits no addition. The standard once completed is perfect, to which all succeeding ages have had to conform; every deviation derogating from the sanctity of it, and to be checked by a reference to the old-established truths.

II. In its openness.

Other religions durst not show themselves openly, and therefore were veiled over with a mysterious silence and an affected darkness. But the Christian religion requires no veil to cover it, no mysterious silence, no dissimulation or disguise; although it proposes to us such objects as are contrary to natural prejudices and received opinions.

III. In its adaptation to the capacities of all men.

In heathen countries, the philosophers derided the religion of the vulgar; and the vulgar understood little of the religion of the philosophers. But the Christian religion is suited alike to the learned and to the unlearned: it adapts itself to various forms of government and to different conditions of society: it is emphatically the religion of the world; nor is it out-grown by those habits and sentiments which spring up in proportion as knowledge and refinement advance. It is the religion of the child; and yet the deepest intellect, in its widest investigations, has not exhausted it.

IV. In the spirituality of its worship.

The heathen worship was corporeal and grossly sensual, both in its object and its rites. But the Christian religion gives us for the object of our worship—not a god in human form—but a God who is a Spirit, whom it teaches us to honour not with a carnal but with a spiritual worship (John iv. 24).

V. In its opposition to the spirit of the world.

While all other religions induce men to seek after the pleasures and profits of the world in the worship of God, the Christian

religion makes us honour God by renouncing the world, and teaches us that we must either glorify God at the expense of vain pleasures, or possess the sinful advantages of the world with the loss of our religion.

VI. In its humiliation of man, and exaltation of the Deity.

All false religions debase the Deity and exalt man; but the Christian religion humbles man and exalts the Deity.

VII. In its restoration of order to the world.

The heathen religions degraded their deities to an equality with themselves, and elevated four-footed beasts, fowls of the air, and creeping things, yea, even their own vices and imperfections, to the rank of gods. But the Christian religion *alone* restores that order which ought to be established in the world, by subjecting everything to the power of man, that he might submit himself to the will of God.

VIII. In its tendency to eradicate all evil passions from the heart.

Other religions chiefly tend to flatter the corrupt desires and propensities of men. But the Christian religion tends to eradicate those desires and propensities from our hearts, and teaches us utterly to renounce them.

IX. In its contrariety to the covetousness and ambition of mankind, and in its aversion from carnal policy and corruption; all of which were promoted by other religions.

X. In its restoration of the divine image to man.

Other religions would have God to bear the image of weak and sinful man; but the Christian religion teaches us that men ought to bear the image of God; which is a most powerful motive to holiness.

XI. In its mighty effects.

False religions may have come with the authority of the polite and learned, yet they have not satisfied the yearnings of the human mind. Christianity, on the other hand, apparently sprung from the simple and illiterate, has shown that the origin of its principles was divine. Its effectual power has been felt in the consciousness men have had of its adaptation to their noblest faculties, a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to

give that peace which the world cannot give, which assures them that it is not of earthly origin, but a ray from the everlasting light, a stream from the fountain of heavenly wisdom and love. Here are effects which can be appreciated by all; so that many who have not read the books of learned apologists have the witness in themselves: their faith is of adamantine firmness: they hold the gospel with a conviction more intimate and unwavering than mere argument can produce.

To conclude this argument: if we contrast the advantages which infidelity and Christianity respectively afford to those who embrace them, we shall perceive the evident superiority of the latter. The unbeliever is not happier, or more useful in society, than the real Christian, nor can he look into futurity with more composure. But the latter is both happy in himself and useful in his day, and he looks forward to futurity with humble and holy tranquillity. At least, he is as safe in his death as any of the children of men. The unbeliever, on the contrary, by rejecting all moral evidence, *forfeits all things*, and *gains nothing;* while the Christian *hazards* nothing, and GAINS ALL THINGS.

SECTION VI. — Inability to answer all Objections no just Cause for rejecting the Scriptures. — Unbelievers in Divine Revelation more credulous than Christians.

Even though all the difficulties which are alleged to exist in the sacred writings could not be accounted for, yet this would be no just or sufficient cause why we should reject them; because objections are, for the most part, impertinent to the purpose for which they are adduced; and, if they were pertinent, yet, unless they could confute the evidence produced in favour of the bible, they ought not to determine us against it. If the various arguments by which our religion appears to be true cannot be disproved (and disproved they cannot be), all the objections which can be conceived must proceed from some mistake; and those arguments, together with the conclusions deduced from them, ought not to be rejected on account of the objections; but *such objections ought*

to be rejected on account of the arguments. There is no science without its difficulties; and it is not pretended that theology is without them. But difficulties can never alter the nature of things, and make that which is true to become false. In every history some plausible arguments might be devised against some of the facts related, and some difficulties urged in regard to the motives of some of the actors. But no man because he cannot clear up every point rejects the whole.

To a *considerate* mind, all the objections which can be invented against the Scriptures cannot seem nearly so great as that which arises against infidelity, from the supposition that God should not at all reveal himself to mankind; or that the heathen oracles or the Koran of Mohammed should be of divine revelation.

Nothing is more frequent than the charge of superstition and credulity which is brought by modern unbelievers against Christianity; and yet this charge attaches with no small force to the opposers of revelation. For it is much more easy to believe the facts recorded in the New Testament, than to suppose them false, and believe the absurd consequences which must follow from such a supposition. It is much more credible that God should work a miracle for the establishment of an useful system of religion, than that the first Christians should act against every principle that is natural to man.

They, who will not be convinced, by the present evidence, of the truth and certainty of the Christian religion, would not be convinced by any other evidence whatever.

No man of reason can pretend to say, but that God *may* require us to take notice of *some* things at our peril, to inquire into them, and consider them thoroughly. And the pretence of want of greater evidence, which is sometimes made, will not excuse carelessness or unreasonable prejudices, when God has vouchsafed to us all that evidence which was either fit for him to grant or reasonable for men to desire, or of which the nature of the thing itself, that was to be proved, was capable.

CHAPTER VI.

RECAPITULATION. — MORAL QUALIFICATIONS FOR THE STUDY OF THE SCRIPTURES.

I. Such are the principal proofs for the genuineness, authenticity, credibility, and divine authority of the Holy Scriptures; and, taking the whole together, every candid inquirer must be convinced, that we have every possible evidence for their truth and authority which can be reasonably expected or desired. How absolutely *necessary* a revelation was, in order to make known to mankind the proper object of their worship, and to communicate to them a just rule of life, is manifest from the deplorable state of religion and morals in the heathen world, both ancient and modern.

II. The manner in which the sacred Scriptures have been transmitted to us, their language and style, together with the minute circumstantiality of the facts and doctrines recorded in them, added to the moral impossibility of imposing forged writings upon mankind, are all indisputable proofs of their *genuineness* and *authenticity*.

III. Equally satisfactory is the evidence for the *credibility* of the writers. For they had a perfect knowledge of the subjects which they have related, and their moral character was never impeached by their keenest opponents: their accounts were published among the people who witnessed the events which they have recorded, and who could easily have detected falsehood if any such there had been, but who did not attempt to question either the reality of those facts or the fidelity of the narrators: there is a harmony between the sacred writers and profane history, both natural and civil; and the reality of the principal facts related in the bible is perpetuated and commemorated by monuments that subsist to this day, in every country where either Jews or Christians are to be found.

IV. And that the Scriptures are entitled to be received not merely as credible, but also as containing the revealed will of God — in other words, that they are *divinely inspired* — we have

evidence of various kinds amounting to moral demonstration. For, on the one hand, their sacred origin is evinced by the most illustrious external attestations, viz. miracles and prophecy; which carry with them the most manifest proofs of a divine interposition; and which it cannot reasonably be supposed that God would ever give, or permit to be given, to an imposture. And, on the other hand, the Scriptures have the most excellent internal characters of truth and goodness, in the sublimity, excellence, and sanctity of the system of doctrines and morals which they announce, in the harmony and connection between all the parts of which they consist, in their preservation and in their admirable tendency (demonstrated by the effects produced wherever their doctrines are cordially and sincerely believed) to promote the glory of God and the good of mankind, and the cause of virtue and righteousness in the world, and to prepare men, by a life of faith and holy obedience upon earth, for the eternal enjoyment of God in heaven, and in the peculiar advantages possessed by the Christian religion over all other religions.

The concurrence of so many distinct lines of evidence is well worth serious consideration. "If man's contrivance, or if the favour of accident *could* have given to Christianity any of its apparent testimonies, either its miracles, or its prophecies, its morals, or its propagation, or, if I may so speak, its Founder, there could be no room to believe, nor even to imagine, that *all* these appearances of great credibility could be united together by any such causes . . . . . The genuine state of the Christian evidence is this: there is unambiguous testimony to its works of miraculous power: there are oracles of prophecy: there are other distinct marks and signs of a divine original within it. And no stock but that of truth could in one subject produce them all, or can now account for their existence."*

On all these accounts the holy Scriptures are thankfully to be received and embraced as the word of God, and as the rule of Christian faith and practice. "And, till I can see the evidence of them disproved, or the religion of Christ demonstrated to be irrational and absurd, I am determined, by the grace of God, to

* Davison, "Discourses on Prophecy," Disc. i.

hold fast my profession to the end, seeking after the kingdom of glory by the practice of that righteousness which prepares for and leads to it, in a firm dependence upon that comfortable declaration of Jesus Christ, *That God so loved the world, that he gave his only-begotten Son, that* WHOSOEVER *believeth in him should not perish, but have everlasting life.*" *

Since the holy Scriptures contain all things necessary to salvation, it becomes the indispensable duty of all carefully and constantly to peruse these sacred oracles, that through them we may become "perfect, throughly furnished to every good work" (2 Tim. iii. 17). This, indeed, is not only agreeable to the divine command, "Search the Scriptures" (John v. 39), and to the design of the sacred writings, but is further commanded by the practice of the church in every age, and by the divine promise to all true believers, that "they shall be all taught of God" (Isai. liv. 13). The circumstances of every individual must regulate the portion of time that ought daily to be devoted to this important study; which should be undertaken with devout simplicity and humility, and prosecuted with diligence and attention, with a willingness to resort to all necessary helps for advancement in the truth, and for security against error. To these qualifications, especially, should be added prayer for divine aid and teaching, together with a sincere desire to know and perform the will of God, and, laying aside all prejudice, to follow the Scriptures wherever conviction may lead our minds; for it is indubitable that persons of piety, who are anxiously desirous of the knowledge of divine truth, are aided by the Spirit of God, in searching out the meaning of Scripture, particularly in such subjects as have a special reference to faith and religious practice.

* Bishop Watson's Tracts, vol. iii. p. 484.

PART II.

ON THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

BOOK I.

ON SCRIPTURE CRITICISM.

CHAPTER I.

ON THE LANGUAGES IN WHICH THE BIBLE IS WRITTEN.

Section I. — On the Hebrew Language.

Languages in general, excluding the dialects of Africa and America, and the Chinese, may be divided into three families, the Shemitic, or Semitic, the Arian (heretofore called Indo-European) and the Turanian. The Shemitic family may here be distributed into three branches, the Aramæan, the Hebrew, and the Arabic. One characteristic feature, by which a Shemitic is distinguished from an Arian or Turanian language, is that every root of the former must comprise three letters; while roots of the latter consist of one or two, very rarely of three.* The Aramæan was spoken in Syria, Mesopotamia, and Babylonia; the Hebrew, or Canaanitish, in Palestine, and, with little variation, in Phœnicia and the Phœnician colonies: the Arabic, though in its modern forms spread over a vast extent of country, was anciently limited almost entirely to Arabia and Ethiopia. Of these the Arabic is the richest and most developed; the Aramæan the most scanty: the Hebrew may be said to hold a middle place.

* Max Müller, "Survey of Languages," 1855, pp. 23, &c.

Of the three branch-languages there were, as might be expected, slighter variations or dialects. Thus, with regard to Hebrew, we may perceive that the pronunciation in some districts differed from that of others (see Judg. xii. 6). And it has been thought that there are traces discoverable of an Aramaic influence on the speech of the inhabitants of North Palestine. The Samaritan dialect, which prevailed in a later age, was composed of Aramæan and Hebrew. The varieties of Arabic are numerous.

I. The Old Testament is, with small exception, written in Hebrew. As to the origin of the word *Hebrew*, there have been several opinions. The most probable is that it was derived from the patriarch Eber. It had, very likely, a wider application at first; but it seems to have been afterwards confined to the descendants of Jacob. Thus in Numb. xxiv. the Israelites are denominated "Eber." Among themselves the term "children of Israel" was in general use till the division of the kingdom; when the ten tribes appropriated "Israel," in contradistinction to the kingdom of "Judah." The people of the latter had the name Jews from the dominant tribe; but some time before Christ the ancient appellation "Hebrews" revived.

It is natural that the language of this people should be called Hebrew. Still it is not so designated in the Old Testament; and *ἑβραϊστί*, "in Hebrew" (meaning there, however, the Syro-Chaldee, then vernacular), first occurs in the prologue to Ecclesiasticus. Hebrew was originally the language of Palestine; as is shown, among other proofs, by the fact that יָם, "the sea," i.e. the Mediterranean, signifies *the west;* there being in Hebrew no other proper word for west. Abraham, whose family spoke a different tongue (Gen. xxxi. 47), found this used in Palestine when he arrived there; and that there was no material difference between the Hebrew, the Canaanitish, and consequently the Punic, is evident, since the spies needed no interpreter to speak with Rahab (Josh. ii.).

II. There are usually said to be two periods or ages of the Hebrew language; the golden, extending to the Babylonish captivity; the silver, comprising the books written during and subsequent to that captivity. It has been thought that the Jews immediately on their return from Babylon spoke a mixed Chaldee dialect; but

the passage relied on (Neh. viii. 8) is not decisive: the word there used implies rather an explanation in their own tongue, than an interpretation into another. It was not till afterwards that Hebrew ceased to be generally spoken; it was still, however, cultivated by the priests and Levites that they might be able to expound the Scriptures. Its later form is not essentially different from the language of the Talmud and the rabbins.

III. The characters originally employed in writing Hebrew are nearly identical with those at present termed Samaritan. They were gradually modified, with a view to facility of writing and regularity of form, into the square letters we now have. The time is uncertain when these last came into customary use. But it may be supposed that the change commenced about the second century before Christ, and continued its gradual progress till the end of the first century after Christ.

IV. The vowel-points, as now expressed, are much less ancient than the letters. That there was a definite vowel-pronunciation derived from the time when Hebrew was a living language is unquestionable; and it was intended to preserve this by the introduction of marks or signs. A similar system was devised by the Arabians and Syrians; and probably the Jews were influenced by contact with them. The vowel-signs we have were developed in Palestine by the grammarians of Tiberias; but, as some existing manuscripts show, different forms were used elsewhere. The Masoretic system—as that of the points is usually termed—must have been of slow growth: we may assign it to the period between the sixth and tenth centuries. It is not without its value: it represents a tradition, but a tradition of an old and important character.

V. Besides the vowel-points there are a number of other marks or signs termed accents. They were, perhaps, chiefly intended to regulate the *cantillation* of the Scriptures, that is, the reading in a half-singing or recitative way.

Section II.—On the Greek Language.

I. The Septuagint version of the Old Testament was executed in the Greek language. This version was in common use; and therefore not only is it of important value in the criticism and

interpretation of the Hebrew Scriptures, but its influence upon the style of the New Testament is very apparent.

II. The New Testament was written in Greek; because that was the language at the time most widely diffused throughout the Roman empire. There was also a fitness in the employment of this language; as it was one of high cultivation and flexibility, in which shades of thought were most accurately defined, and which had been so cultivated that it would ever demand attention among civilized races of men.

The Macedonian conquests resulted in a breaking up of the Greek system of states; which gave occasion to the wide-spead use of what was called *the common dialect* of the Greek tongue. The Attic had previously attained a kind of supremacy; and hence the staple of the common dialect was of Attic texture; but certain Attic forms were not found in it; for various Attic words others were substituted; and, besides, some forms and words belonging to other dialects were adopted. With modifications of this kind the common dialect was that of the courts of Syria and Egypt, of the schools of Alexandria and Tarsus, of the educated Roman, of Philo, Polybius, Plutarch, Origen, Chrysostom. Hence the language of the New Testament may be illustrated from the works of classical writers, more especially from those of the order just mentioned, such as Polybius and Plutarch.

New Testament Greek is not, however, exactly the common dialect: it is rather such a modification of it as would naturally be made by those who chiefly derived their acquaintance with it from conversation, and who as Jews would be sure to employ idioms and a cast of expression borrowed from their vernacular speech.

III. In noting the characteristic features, then, of New Testament Greek, we must look at the words employed, at the use of forms and constructions, at the phraseology or modes of expression.

In the first respect, *lexically*, while Attic, as has been said, was the staple, words were employed from all the dialects, new significations were given to words which themselves existed in classical Attic, words and forms originally peculiar to poetry and the more elevated kinds of style were adopted into prosaic and ordinary use, while many new words were introduced especially by composition.

We find also in the New Testament foreign words; several, for example, that were Latin. *Grammatically*, the New Testament diction admits inflexions strange to standard Attic: the dual number does not occur: certain verbs are constructed with cases different from those usual in classic Greek: the optative is hardly ever employed in oblique speech: the future participle after verbs of *going*, *sending*, &c., is superseded by the present or infinitive: active verbs with ἑαυτόν supply the place of the middle: certain particles of frequent classic use are rare: forcible expressions have lost their expressiveness, while, on the other hand, we may sometimes see additional expressiveness aimed at.

As to the *phraseology*, it is that which might be expected from Jews who were accustomed to the biblical Hebrew as the language of expression for religious thoughts, and to the Syro-Chaldee, which was current as the language of common life. The Hebraisms, or Aramaisms, of the New Testament are chiefly confined to imitations and literal translations of ordinary Syro-Chaldaic expressions. They have been classed as *perfect*, those which have no parallel in Greek, but are modelled altogether after the Hebrew; and *imperfect*, those which have some parallel in common Greek, but which probably are here to be ascribed to Aramaic influence. Generally, it may be said that the style exhibits strong explicitness, the simple arrangement and connection of clauses and sentences distinctive of Hebrew composition; together with the almost-uniform recital in the first person of the words of a third party. More specially it may be noted that the derivative meaning of a Hebrew term is attached to a Greek word, which had merely the same primary signification, as ὀφείλημα in the sense of *peccatum*, "sin;" that there are verbal translations of vernacular expressions, as πρόσωπον λαμβάνειν, from נָשָׂא פָנִים; and that Greek derivatives are formed in imitation of the vernacular practice, as ἀναθεματίζειν from ἀνάθεμα. It is to be observed, however, that the Jewish tinge is not equally apparent in all the New Testament writers: Paul, Luke, and John differ perceptibly from Matthew and Peter. It should be observed, also, that all the Hebraisms were not adopted unconsciously. Religious expressions must adopt a Jewish dress; as Christianity had to be built upon a Jewish foundation. Heathen

Greek had no phraseology accurately to exhibit Christian modes of thought. And then, in developing the Christian system as it differs from Judaism, words and phrases were used *technically*, e. g. ἔργα, πίστις, οἱ κλητοί. These considerations will sufficiently account for the New Testament phraseology.

SECTION III. — On the Cognate or Kindred Languages.

The cognate or kindred languages are those which are allied to the Hebrew as being sister-dialects of the Shemitic trunk-language. The principal cognate languages are the Aramæan, and the Arabic, with their respective dialects or derivatives.

I. The Aramæan language (called in the English version, 2 Kings xviii. 26; Dan. ii. 4, "Syrian") derives its name from the region in which it was formerly vernacular. As this region extended from the Mediterranean to the Tigris and beyond it eastward, different dialects prevailed, of which the chief were Chaldee and Syriac, or East and West Aramæan.

The Chaldee was spoken in Babylonia, and by means of the Jewish captivity was transplanted into Palestine, where, with somewhat of a Hebrew admixture, it became by degrees the ordinary tongue. The principal remains of Chaldee are Ezra iv. 8—vi. 18, vii. 12—26; Jer. x. 11; and Dan. ii. 4—vii. 28; also the Targums, or paraphrases of the books of the Old Testament. The Nestorians, and Chaldeans or Papal Nestorians, still use the Chaldee in its purer form in their liturgies and theological literature. A vulgar dialect of it is spoken by the Nestorians.

The Syriac or West-Aramæan prevailed in Syria and Mesopotamia: after the captivity it became vernacular in Galilee. Hence the ideas of several of the New Testament writers were Syriac; and they used Syriac idioms and a few Syriac words. The Syriac of later times has been called New-Aramæan; of which the Zabian is a corrupt dialect. One of the oldest Syriac documents is the Peshito version of Scripture. This language has been developed among the Syrian churches in Nisibis and Edessa, and is still ecclesiastically used by the Syrian Christians comprehended under the divisions of Jacobites, Maronites, and Papal Syrians.

II. Though more remotely allied to Hebrew than the Chaldee and Syriac, the Arabic is not inferior to them in importance for illustration, especially as it is a living language, and has been largely developed and investigated. While it has many roots in common with the Hebrew, there are also many still existing in Arabic of which only the derivatives are found in Hebrew. Arabic is widely diffused through Asia and Africa. The Himyaric of Yemen, simpler and more nearly allied to the Hebrew, differed from the dialect of Central Arabia. From Himyaric sprung Ethiopic, vernacular in Abyssinia, till supplanted in the thirteenth century by Amharic. The Koreishite dialect prevailed through North-Western Arabia, and became emphatically the Arabic language. All Arabic literature is found in it. It flourished till the fourteenth or fifteenth century, and afterwards degenerated into the yet-spoken vulgar Arabic, which is of simpler character, and corrupted with foreign words.

The cognate languages are of considerable use in sacred criticism. They may lead to the detection of false readings made by transcribers unskilled in Hebrew, who have written words in the form of one of the other dialects. They may also, by indicating the sense, confirm readings unduly suspected, and may assist in determining which among many should be preferred.

CHAPTER II.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING IN MANUSCRIPTS AND PRINTED EDITIONS OF THE SCRIPTURES.

Section I.—Divisions and Marks of Distinction occurring in the Old Testament.

I. The collection of writings, which is regarded by Christians as the sole standard of their faith and practice, has been variously termed the *Scriptures*, as being the most important of all *writings;* the *Holy* or *Sacred Scriptures*, because they were composed by persons divinely inspired; the *Canonical Scriptures*, either because they are the rule of our faith and practice, or to distinguish them from apocryphal writings (those of uncertain

authority and not of divine origin); and, most frequently, *The Bible*, that is, *The Book*, by way of eminence, as being the Book of books, infinitely superior to every unassisted production of the human mind.

II. The most common division of the *canonical books* is that of the Old and New Testaments; the former containing the revelations of the divine will before the birth of Christ; the latter comprising the inspired writings of the evangelists and apostles.

III. The Old Testament was divided by the Jews into three parts, viz.: 1. The *Law*, that is the Pentateuch, or five books of Moses; 2. The *Prophets*, termed, according to the time in which they lived, the *former*, including the books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; and the *latter*, comprising the books of Isaiah, Jeremiah, Ezekiel, with the twelve minor prophets, whose books were reckoned as one; 3. The *Khethubim*, or *Hagiographa*, that is, the *holy writings*, so called because the Jews affirm that they were written by holy men divinely inspired, but who had no public mission as prophets. This division comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and the two books of Chronicles.

It is probable that the Hebrews did not at first divide between one word and another in their writing. And subsequently, when the separation of words came into more general use, it would seem that there was no regularly-acknowledged mode of division. In the Talmud, however, directions are given for spaces between words in synagogue-rolls. Paragraphs began to be early marked. In the Pentateuch there were 669, called *perashioth*. These are certainly prior to the Talmud, and are supposed by some scholars to have originated with the sacred writers themselves. There were also larger *perashioth*, mentioned for the first time in the Masorah, fifty-four in number; one of which was to be read every sabbath-day. The *haphtaroth* were paragraphs, or reading-lessons, taken from the prophets. Most likely they were introduced from a desire to improve the public services by adding the reading of the prophets to that of the law. Then there were *sedarim*, divisions adopted in Jacob Ben Chayim's edition of the bible (the second Bomberg). They are 447 in number, and are a kind of distinction into chapters.

In the poetry of the Old Testament we find *pesukim*, rhythmical members marked off into separate lines. A division into periods with the same name was introduced also into the prose. And, though possibly no marks were at first employed to distinguish these periods, yet their existence is noted in the Mishna; and they appear to have been nearly coincident with modern verses.

IV. The Old Testament is now divided into four parts; viz.: 1. The *Pentateuch*, or five books of Moses; 2. The *historical* books, comprising Joshua to Esther, inclusive; 3. The *doctrinal* or poetical books of Job, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon; and 4. The *prophetical* books of Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, and the twelve minor prophets.

These are severally divided into chapters and verses. The former we owe to cardinal Hugo de Sancto Caro, about the middle of the thirteenth century; who, having projected a concordance to the Latin Vulgate translation, divided the Old and New Testaments into chapters, which are the same we now have. The smaller sections, or verses, he distinguished by the letters A, B, C, D, E, F, and G, affording thus a great facility of reference. A Hebrew concordance upon the same plan was compiled by rabbi Mordecai Nathan, a celebrated Jewish teacher in the fifteenth century; who retained the cardinal's divisions of chapters, substituting Hebrew numeral figures for the marginal letters. The Latin version of the bible published by Xantes Pagninus at Lyons, in 1528, is the first in which the verses are throughout marked by Arabic numerals. In the Hebrew Pentateuch, Megilloth, and Haphtaroth, printed at Sabionetta in 1557, every fifth verse was distinguished by a Hebrew numeral. Each verse of the Hebrew text in the Antwerp Polyglott of 1569–1573 has an Arabic numeral; and the division of verses was afterwards generally adopted in all copies of the bible in other languages. The first English bible divided into verses is that executed at Geneva, by William Whittingham, Anthony Gilby, and Thomas Sampson, published in 1560. The New Testament, divided into chapters and verses, was previously published at Geneva, in 1557, and again in 1560.

SECTION II. — On the Divisions and Marks of Distinction occurring in the New Testament.

I. There have been different kinds of divisions in the New Testament. Chapters, κεφάλαια, are early spoken of. In the Codex Vaticanus there is a peculiar and good distribution into sections, of very unequal length; the sense being the reason of the breaks occurring where they do. St. Matthew contains 170, St. Mark 61, St. Luke 152, and St. John 80. This mode of division appears to be the oldest of which we know anything. In the second century Tatian formed a harmony of the Gospels; and, in the following century, Ammonius of Alexandria carried the same plan farther, dividing each Gospel into such sections as would answer to certain other parts in one or more of the other Gospels. These are called the *Ammonian sections.* In the early part of the fourth century, Eusebius of Cæsarea made these the basis of his harmonizing tables, known as the *Eusebian canons.* Sections of a different kind were also formed. The τίτλοι were probably portions for public reading. There were 68 of these in St. Matthew, 48 in St. Mark, in St. Luke 83, and in St. John 18. Each of these divisions, except the first, had a title from one of the first or principal subjects mentioned in it; and the beginning of each book had a general inscription. The Acts and the Epistles were similarly divided into κεφάλαια, the Acts by Pamphilus the martyr, and the Epistles of St. Paul by some unknown person: the divisions in the Catholic Epistles have been ascribed, but possibly without sufficient reason, to Euthalius the deacon, of Alexandria, afterwards bishop of Sulca. The Revelation was divided into 24 portions called λόγοι, and into 72 smaller κεφάλαια, both being attributed to Andreas of Cæsarea in Cappadocia. These ancient divisions were used by the Greeks till after the taking of Constantinople in 1453; afterwards the Latin chapters were introduced.

II. Originally there was no division of words in Greek manuscripts; but in the fifth century the use of a dot to divide sentences had become general. In 458 A. D., Euthalius, above mentioned, put forth St. Paul's Epistles divided into στίχοι, or lines,

each containing a member of a sentence. In 490 he also put out the Acts and Catholic Epistles similarly divided. The same kind of division had probably been previously made in the Gospels. And perhaps Euthalius was not the inventor of the system in the portions of the Testament which he so published.

The chapters of cardinal Hugo were subsequently adopted. The division into modern verses was made by Robert Stephen, while on a journey. He printed the first Greek Testament with them at Geneva in 1551.

III. The *subscriptions* annexed to the Epistles are of no authority; for some of them contradict both chronology and history. For instance, according to the subscriptions to 1 and 2 Thessalonians, those epistles were written at Athens; whereas really they were written at Corinth. The subscription to 1 Corinthians states that it was written at Philippi; but it appears from xvi. 8, 19 that the apostle was at that time in Asia. The author of these subscriptions, very probably Euthalius, was, it is evident, either ignorant or inattentive.

CHAPTER III.

HISTORY OF THE TEXT OF THE HOLY SCRIPTURES.

SECTION I.—History of the Text of the Old Testament.

IT is generally acknowledged that the Jews watched over the preservation of the sacred Scriptures, and paid them the greatest reverence. There was a charge given by Moses that the book of the law should be deposited by the side of the ark of the covenant (Deut. xxxi. 24—26). And it is reasonable to believe that later books, as they were written, were preserved with similar care. We have proofs in various parts of the bible that the sacred writers had in their hands the works of those that had preceded them. To take a single instance, we find the prophet Daniel referring both to the law of Moses and to the prophecies of Jeremiah (Dan. ix. 2, 11, 13). The integrity of the text in those early times may hence be fairly presumed. And with regard to one portion

of the Scriptures, there is remarkable collateral evidence. Two copies of the Pentateuch have come down to us—one the ordinary Hebrew copy, the other that which is called the Samaritan Pentateuch, written in the old Hebrew (now termed Samaritan) characters. We must suppose that the kingdom of the ten tribes possessed the law: their copies would have the ancient forms of the letters. From them, then, very probably, the Samaritan Pentateuch has descended to us. On this, however, biblical critics are not agreed; and some place the origin of the book much later. But it is allowed, on all hands, that the Samaritans had their copy of the law a considerable time before the Christian era. And, as there is very little variation between it and the Hebrew copies, it is evident that it bears a very early and important testimony to the integrity of the text.

Not very long after the return from the Babylonish captivity, the canon of the Old Testament was settled; and from that time the whole of the sacred books of the Jews were collectively preserved and reverenced. This settlement of the canon is generally ascribed to Ezra, and the council called the Great Synagogue.* Some critics, however, are of opinion that, though the work was begun by Ezra and Nehemiah, it was not declared complete till about 200 B. C.

Previous to this last-named date, the translation of the bible into Greek commenced. It is probable that the version of the Pentateuch was made about 285 B.C. The other books followed; and the translation so completed is that existing under the name of the Septuagint. Whatever errors may be detected in it, it affords proof that the text from which it was made agreed substantially with that we now have.

The history of the text after our Lord's time is illustrated by the Peshito or old Syriac, and some Greek versions of the second century, by the Targums or Chaldee paraphrases, and by the rabbins in their commentaries on the Mishna, or traditionary expositions of the Scriptures. All these furnish proof against any designed corruption. Afterwards, in the second or third century, the Jews began to observe discrepancies in the Hebrew manuscripts,

* See before, p. 7.

and to collate copies. Hence notes appear in the Talmud, marking passages where words not written in the text ought to be read, and where words written ought not to be read, &c., &c. Further notes and criticisms were afterwards made by the Masoretic doctors.* And subsequently, between the sixth and tenth centuries, as the Jews had several celebrated academies, some in Babylonia in the East, and others in the West, at Tiberias and elsewhere, two recensions or editions of the Hebrew Scriptures arose. The differences observed in them have been transmitted to us as *Oriental* and *Occidental* readings. In the eleventh century, Aaron Ben Asher, president of the academy at Tiberias, and Jacob Ben Naphtali, president of that at Babylon, collated the manuscripts of the oriental and occidental Jews. The western Jews, and printed editions, almost wholly follow the recension of Aaron Ben Asher. Few alterations have been since made; and the established text is substantially Masoretic; existing manuscripts being generally conformable thereto.

Shortly after the invention of printing, the Hebrew Scriptures were committed to the press; at first in detached portions, and then the entire bible. The most ancient edition of the whole Hebrew bible was printed at Soncino, in 1488: it was followed by an edition at Brescia, in 1494. In 1502–1517, the Complutensian Polyglott was printed at Alcalá (Complutum), in Spain. In 1525–26, the second edition of Bomberg's Rabbinical Bible appeared at Venice, edited by Jacob Ben Chayim. The three last named are the standard texts, which later editions have followed.

Section II. — History of the Text of the New Testament.

The writings of the New Testament were preserved among the Christians with reverent care. In the second century these books

* The sages of Tiberias from the sixth century were accustomed to collect scattered critical and grammatical observations. This collection is termed *Masorah*, from a Hebrew word signifying tradition. The Masoretic notes and criticisms comprise corrections of the text and observations on it, and relate to the books, verses, words, letters, vowel-points, and accents. They mark the middle verse in a book, the number of times each letter occurs, &c. &c. The Masorah, or at least an abridgment, is found in most Hebrew bibles.

were in the hands, not only of the Christian church, strictly so called, but also of various bodies, Marcionites, Valentinians; some of whom used certain books, and some employed others: versions, too, were made, as the old Latin, and a Syriac translation, lately brought to light by Dr. Cureton. There was thus the less probability of intentional alteration. Charges, however, of alteration were made; and the attention of Origen, in the early part of the third century, was attracted thereto. But he did not consider that the text in general had been rendered uncertain; and by his large citations he supplies much important evidence as to the readings which were current in his day. Jerome, in the latter part of the fourth century, appears to have collated manuscripts in order to the rectification of the text. There had, however, been growing up a kind of division among the copies of the sacred books. The ruling powers of the empire became Christian; and Constantinople was the new imperial city. The fact was soon apparent, though there are difficulties in the way of accounting for it, that a text was diffused, and pretty early adopted in Constantinople, which differed much from that which had previously emanated from Alexandria. This fact has given rise to various theories of recensions or families of manuscripts; and, while some critics have maintained that there were but the two classes, the Asiatic and African, others have added a third, the Occidental. Into these theories and their modifications it is impossible to enter here. Let it suffice to observe that, while the variations are neither few nor unimportant, they yet apply to but a small portion of the text itself: by far the greater part of the sentences and words remain wholly unaffected, in all the different classes into which critics may have divided the copies.

The first printed edition of the New Testament was that of Erasmus, which appeared in 1516. He afterwards published other editions with various corrections: the fifth, in 1535, is the basis of those still in common use. The Complutensian edition, though not *published* till after the first of Erasmus, was *printed* above two years previously: it bears the date of January 10th, 1514. Robert Stephen printed his first edition in 1546. His earlier editions blend the Complutensian and Erasmian texts: the later ones adhere more to that of Erasmus, with some various readings from MSS.

In 1624, the Elzevirs, printers at Leyden, published the first of their editions. These, for the most part, follow Stephen, adopting sometimes alterations from Beza, who had published a Greek Testament first in 1565. In the preface to the second Elzevir edition, in 1633, it was said, *Textum ergo habes nunc ab omnibus receptum;* whence the common phrase, *Textus receptus*, or, "received text." This till of late years was professedly in general use on the continent: readings, however, from Stephen were frequently introduced.

The collection of critical materials for the revision of the text began in this country: bishop Walton and Dr. John Mill were among the earlier labourers in the field. Afterwards the attention of continental scholars was directed to the matter; and, among a host of eminent critics, who have endeavoured to exhibit the sacred text in its most accurate form, it must be sufficient here to mention Bengel, Wetstein, Griesbach, Lachmann, and Tischendorf.

CHAPTER IV.

OF THE VARIOUS READINGS OCCURRING IN THE OLD AND NEW TESTAMENTS.

I. Origin and nature of *various readings.*

The Old and New Testaments, in common with all other ancient writings, being preserved and diffused by transcription, mistakes were unavoidable; which, increasing with the multitude of copies, have necessarily produced a great variety of different readings.

Among two or more different readings, one only can be the true reading: the rest must be either designed alterations, or the mistakes of the copyist. It is often difficult to distinguish the genuine from the spurious; and, whenever the smallest doubt can be entertained, they all receive the appellation of *various readings;* but, where a transcriber has evidently written falsely, they are called *errata.*

II. Sources of various readings.

As all manuscripts were either dictated to copyists, or tran-

scribed by them; and, as these persons were not supernaturally guarded against the possibility of error, different readings would naturally be produced by, 1. The negligence or mistakes of the transcribers; 2. The existence of errors or imperfections in the manuscripts copied; 3. A desire on the part of copyists to improve the text without sufficient authority; and, 4. Wilful corruptions made to serve the purposes of a party. Mistakes thus produced in one copy would of course be propagated through all succeeding copies made from it, each of which might have peculiar faults of its own; so that various readings would thus be increased, in proportion to the number of transcripts made.

III. The results of these sources of error have been classed into substitutions, insertions, and omissions. Substitutions are sometimes of one letter for another nearly similar in form; again, of a word for its synonyme; or of one word for another of like sound but of different sense. Or an alteration has been introduced to render the sense more clear, and to conform the passage to one parallel to it. Insertions have often been made by incorporating marginal notes or glosses into the text. Omissions have arisen from a transcriber's inadvertence when similar words have recurred at a short interval. His eye has caught the last; and he has consequently passed over the intervening ones.

IV. The sources of emendation, for the determination of the true reading, are, 1. Manuscripts; 2. The most ancient and best editions; 3. Ancient versions; 4. Quotations of the Scriptures in early Jewish and Christian writings; 5. Parallel passages; and, 6. Critical conjecture. All these sources are to be used with great judgment and caution; and the common reading ought not to be rejected but upon the strongest evidence.

V. Various rules have been devised by which the true reading may most probably be ascertained. The following are only a few of them; but they will give the student some notion of the way in which critics endeavour to settle disputed readings:—

1. A reading found in all critical documents is commonly the right one.

2. If the MSS. of the original text disagree, *number* does not give the greater weight, but other things, such as age, country, &c., aided by internal grounds.

3. The more difficult reading is generally preferable to the easier one.

4. A reading more consonant with the context, with the design and style of the writer, and with the parallelism in prophetic and poetical books, is preferable.

5. Every reading, *apparently* false, vicious, absurd, containing a contradiction, is not on that account *actually* incorrect.

6. It is possible that a reading, which has but one or two witnesses in its favour, may, if intrinsically good, be worthy of adoption.

7. It is possible that in some places the true reading may be preserved in none of the sources. If there be strong reasons for thinking so, critical conjecture may—but almost exclusively in the Old Testament—be resorted to.

VI. Infidels have endeavoured to shake the faith of less-informed Christians, by raising objections against the number of various readings. The unlettered Christian, however, need not be under any apprehension that they will diminish the certainty of his faith. Of all the many thousand various readings that have been discovered, there is not one which affects our faith, or destroys a single moral precept of the gospel. They are mostly of a minute and trifling nature; and by far the greatest number make *no alteration whatever in the sense.*

The results of critical research by editors of the New Testament have just been perspicuously exhibited by Mr. C. E. Stuart, in his "Textual Criticism for English Students."

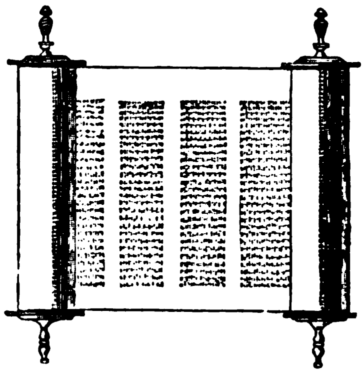
CHAPTER V.

ON THE MANUSCRIPTS OF THE BIBLE.

Section I. — On the Hebrew Manuscripts of the Old Testament.

I. Manuscripts are divided into two classes, viz. *autographs*, or those actually written by the inspired penmen, which have long since perished; and *apographs*, or copies made from the originals, and multiplied by repeated transcription. Existing Hebrew manuscripts are of two descriptions; viz.

1. The *rolled manuscripts* used in the synagogues, which are transcribed with great care, and under various minute regulations designed to secure the purity of the sacred text. The form of one of these rolled manuscripts (from the original among the Harleian MSS. in the British Museum, No. 7619) is given in the following vignette. It is a large double roll, containing the Hebrew Pentateuch, written with very great care on forty brown African skins.



These skins are of different breadths; some comprising more columns than others. The columns are one hundred and fifty-three in number; each of which contains about sixty-three lines, is about twenty-two inches deep, and generally more than five inches broad. The letters have no points, apices, or flourishes about them. The initial words are not larger than the rest; and a space equal to about four lines is left between every two books. Altogether, this is one of the finest specimens of the synagogue-rolls that has been preserved to the present time.

2. The *square manuscripts*, in private use among the Jews, are written, after the manner of our printed books, on vellum, parchment, or paper of various sizes.

II. Among the Jews, five exemplars or standard copies have been particularly celebrated for their correctness; and from them all subsequent copies have been made. These are,

1. The *Codex of Hillel*, a manuscript seen by rabbi Kimchi, in the twelfth century, at Toledo.

2, 3. The *Codices of Aaron Ben Asher*, president of the Jewish academy at Tiberias, and of *Jacob Ben Naphtali*, president of the Jewish academy at Babylon; who, in the eleventh century, repectively collated the manuscripts of the oriental and occidental Jews.

4, 5. The *Codex of Jericho* and the *Codex Sinai*, both in high repute for their correctness. Of other celebrated MSS., such as the *Codex Sanbouki*, nothing certain is known.

III. Various criteria, furnished by external testimony as well as by internal marks, have been laid down by learned men, for ascertaining the *age* of Hebrew manuscripts; but these criteria have been questioned by other distinguished critics, who have advanced strong reasons to prove that they are uncertain guides in determining the age of manuscripts.

IV. The *order* in which the sacred books are arranged varies in different manuscripts. Few of those which have been preserved contain the Old Testament entire; the greater part, indeed, comprise only particular portions of it; and many have become mutilated by the consuming hand of time.

V. As the Hebrew manuscripts, which have been in use since the eleventh century, have all been corrected after some particular recension or edition, they have, from this circumstance, been classed into three or four families, according to the country where such recension has obtained.

1. The *Spanish manuscripts*, which were corrected after the Codex of Hillel, follow the Masoretic system with great accuracy. They are beautifully written, and highly valued by the Jews; though some critics hold them in little estimation.

2. The *Oriental manuscripts* are nearly the same as the Spanish MSS., and may be referred to the same class.

3. The *German manuscripts* are less elegantly written than the Spanish MSS. They do not follow the Masoretic notation, and frequently exhibit important various readings, that are not to be found in the Spanish MSS.

4. The *Italian manuscripts* hold a middle place, both in execution and critical value, between the Spanish and German MSS.

VI. The total number of manuscripts collated by Dr. Kennicott for his edition of the Hebrew bible was 634: the total number

collated by De Rossi for his "Collection of Various Readings" was 825 MSS., besides 375 printed editions.

Most of the Hebrew manuscripts of the Old Testament at present known to be extant were written between the years 1000 and 1457; whence Dr. Kennicott inferred that all the MSS. written before the years 700 or 800 were destroyed by some decree of the Jewish senate, on account of their numerous differences from the copies then declared genuine.

Since the collations made by Kennicott and De Rossi, there has been another by Dr. Pinner at Odessa. Many of the MSS. he examined are of great antiquity and importance. One is a Pentateuch roll on leather. It was brought from Derbend in Daghestan, and has an inscription stating that it was corrected in the year 580. If this be accurate, and Dr. Pinner is inclined to believe that it is so, this MS. is the most ancient known to exist. In some of the MSS. collated by Pinner, the form and position of the vowels and accents differ from those now customary.

VII. Among the valuable biblical manuscripts brought from India by the late Rev. Dr. Claudius Buchanan, and now deposited in the university library at Cambridge, there is a roll of the Pentateuch, which he procured from the black Jews in Malabar, who (there is strong reason to believe) are descended from the remains of the first dispersion of that nation by Nebuchadnezzar. But it is an European Masoretic roll; and its text has little critical value. Some MSS. have been of late years brought from the Jewish settlement at K'ae-fung-foo, in China. The text is the Masoretic.

Section II. — On the Manuscripts of the Samaritan Pentateuch.

I. The Samaritans, mentioned in the New Testament, were descended from an intermixture of the ten tribes with the Gentile nations. This origin rendered them odious to the Jews, who refused to acknowledge them as fellow-citizens, or to permit them to assist in re-building the temple, after their return from the Babylonish captivity. In consequence of this rejection, as well as of other causes of dissension, the Samaritans erected a temple on mount Gerizim, and instituted sacrifices according to the

prescriptions of the Mosaic law. Hence arose the inveterate enmity between the two nations, so frequently mentioned or alluded to in the New Testament. The Samaritans (who still exist, but are greatly reduced in numbers) reject all the sacred books of the Jews except the Pentateuch, or five books of Moses, of which they preserve copies in the ancient Hebrew characters: these agree in all material points with our present copies, which were those of the Jews, and thus prove that these important books have been transmitted to us uncorrupted.

II. Seventeen manuscripts of the Samaritan Pentateuch are known to be extant, which Dr. Kennicott has minutely described. Six are in the Bodleian library at Oxford, and one in the Cotton library in the British Museum: they were written between the tenth and the fourteenth centuries.

III. The few differences that actually exist between the Samaritan and Hebrew Pentateuchs may be satisfactorily accounted for by the usual sources of various readings, viz. the negligence of copyists, the confounding of similar letters, transposition of letters, &c. The Samaritan Pentateuch agrees remarkably with the Septuagint translation. Two versions of it are extant: —

1. One made into the Samaritan dialect (which is intermediate between the Hebrew and the Aramæan languages), by an unknown author in Samaritan characters. It is at least as old as the second century. It is close and faithful to the original.

2. An Arabic version, in Samaritan characters, which was made by Abu Said in A. D. 1070, to supplant the Arabic translation of the Jewish rabbi, Saadias Gaon, which had till that time been in use among the Samaritans.

Section III. — Account of Greek Manuscripts containing the Old and New Testaments.

I. Materials of Greek manuscripts. These are two-fold: viz. 1. *Vellum*, of various thickness, which is either purple-coloured, or of its natural hue; and, 2. *Paper*, made of cotton or linen. MSS. on paper are of much later date than those on vellum.

II. Form of the letters. Some MSS. have all the letters capital: these are called *uncial*. *Cursive* writing, in which the letters

run on continuously, with no capitals, save as initials, belongs to a later age. Greek MSS. were written in capital letters till the seventh century, and a few so late even as the ninth century; but the small letters were generally adopted towards the close of the tenth century. The most ancient MSS. were written without accents, spirits, or indeed any separation of the words, until the ninth century. A dot, however, to divide sentences, seems to have become usual by the beginning of the fifth century, if not earlier.

III. Numerous abbreviations exist in the earliest MSS. They are made by putting together the first and last letters, and sometimes also the middle letter: thus KC (KS) for Κύριος, Lord, ΣΗΡ for Σωτήρ, Saviour, &c.

The following literal rendering of Matt. v. 1—3, according to the Codex Bezæ, or Cambridge MS. of the Four Gospels and Acts (which is described pp. 130, 131), will convey to the English reader some idea of the manner in which manuscripts were anciently written:—

Matt. v. 1—3.

ANDSEEINGTHEMULTITUDES·HEWENTUPINTOAMOUNTAIN
ANDWHENHEWASSETDOWN·CAMEUNTOHIM
HISDISCIPLES·ANDOPENINGHISMOUTH
HETAUGHTTHEMSAYING *
BLESSED*ARE*THEPOORIN$\overline{\text{SPT}}$·FORTHEIRSIS
THEKINGDOMOFHEAVEN.

Very few MSS. contain the whole either of the Old or the New Testament; and almost all the more ancient manuscripts are imperfect.

Corrections and erasures occur in all MSS. Such corrections as were made *a primâ manu*, that is, by the copyist of a manuscript, are preferable to those *a secundâ manu*, that is, by later hands. Erasures were made, either by drawing a line through a word, or with the penknife; or sometimes the old writing was obliterated with a sponge, and other words—treatises indeed—were written in lieu of it. Manuscripts thus re-written are termed *Codices Palimpsesti*, or *Rescripti:* many of them are of considerable

* $\overline{\text{SPT}}$ is contracted for sPiriT:. the original Greek is ΠΝΙ for ΠΝεύματΙ.

antiquity. They may easily be known; as it rarely happens that the former writing is so completely erased, as not to exhibit some traces. In a few instances both writings are legible.

IV. Account of *Greek manuscripts*, containing the Old and New Testaments.

No existing MSS. of the New Testament can be traced higher than the fourth century; and most of them are still later. Some include the whole New Testament; others comprise particular books or fragments of books; and several contain only detached portions or lessons appointed to be read in the public service of the church. Some are accompanied with a version, either interlined or in a parallel column. These are called *Codices Bilingues*: most of them are in Greek and Latin; and the Latin version is often that which existed before the time of Jerome.

1. The *Codex Alexandrinus*, or Alexandrian manuscript, is one of the most precious relics of Christian antiquity. It consists of four folio volumes: the first three containing the Old Testament and apocryphal books, with certain odes or hymns: the fourth comprised the New Testament, together with the epistles of Clement to the Corinthians, and the psalms ascribed to Solomon. But these psalms are gone; and only a few lines remain of the second epistle of Clement. Athanasius's epistle to Marcellus precedes the Psalms, to which last are annexed the arguments of Eusebius, as his canons are to the Gospels. The Old Testament is defective in part of the Psalms. In the New Testament there is wanting the beginning as far as Matt. xxv. 6; likewise from John vi. 50 to viii. 52, and from 2 Cor. iv. 13 to xii. 6. This MS. was procured at Alexandria, by Cyrillus Lucaris, patriarch of Constantinople, by whom it was sent as a present to king Charles I., in the year 1628. Since the year 1752, it has been deposited in the British Museum. It was most probably written between the middle and end of the fifth century. An Arabic note attributes the transcribing of it to one Thecla, a martyr, of whom nothing certain can now be known. It is written in uncial letters. A fac-simile of the New Testament was published in 1786, in folio, by Dr. Woide, and, in 1860, an edition in octavo, in ordinary Greek characters, by Mr. B. H. Cowper. A fac-simile edition of the Old Testament was completed in 1828, under the editorial care of the

Rev. H. H. Baber. The following passage, rendered rather more literally than the idiom of our language will admit, will enable the reader to form a correct idea of the manner in which the original Greek is written.

John i. 1—7.

INTHEBEGINNINGWASTHEWORDANDTHEWORDWAS
WITHGD ANDGDWASTHEWORD·
HEWASINTHEBEGINNINGWITHGD
ALLWEREMADEBYHIMANDWITH
OUTHIMWASMADENOTONE*THING*·
THATWASMADEINHIMLIFEWAS·
ANDTHELIFEWASTHELIGHTOFMN
ANDTHELIGHTINDARKNESSSHIN
ETHANDTHEDARKNESSDIDNOTITCOMPRE
HEND· THEREWASAMNSE
NTFROMGODWHOSENAME*WAS*
IOHN·THIS*PERSON*CAME
ASAWITNESSTHATHEMIGHTTESTI
FYCONCERNINGTHELIGHTTHATA
LLMIGHTBELIEVETHROUGHHIM·

2. The *Codex Vaticanus*, or Vatican manuscript, of the Old and New Testaments, which is preserved in the Vatican library at Rome, is also written on vellum in uncial characters, and most probably before the middle of the fourth century. It wants, in the Old Testament, from Gen. i. to xlvi., and from Psalm cv. to cxxxvii. inclusive; and in the New Testament, from Hebrews ix. 14 to the end of that epistle, as well as the pastoral epistles and the entire book of Revelation. This last book, however, has been added, as well as the latter part of the epistle to the Hebrews, in a recent cursive hand, which has also filled up the chasms in the Old Testament. Generally, too, the faded letters have been retouched by a modern careful hand. Various peculiarities, both in orthography and language, indicate that this MS. was written by an Egyptian copyist.

The following literal English version of the prophecy of Ezekiel, i. 1—3, will enable the reader also to form a correct idea of the manner in which the Codex Vaticanus was executed.

IEZEKIEL.

\+ + +

NOWITCAMETOPASSINTHETHIR
IN THE
TIETHYEARFOURTH
MONTHONTHEFIFTHOFTHEMONTH
WHENIWASINTHEMIDST
OFTHECAPTIVESBYTHE
RIVERCHOBARAND
THEHEAVENSWEREOPENED
ANDISAWTHEVISIONSOFGODONTHEFI
FTHOFTHEMONTHTHIS
WASTHEFIFTHYEAROFTHE
CAPTIVITYOFTHEKI
NGJOACHIM ANDCA
METHEWORDOFTHELDTOE
ZEKIELTHESONOFBUZITHE
PRIESTINTHELANDOFTHECHALDEESB
YTHERIVERCHO
BARANDUPONMEWAS
THEHANDOFTHELDANDILOOKEDANDLO
AWHIRLWNDCAMEOUTOF
THENORTHANDAGREATCLOUD
WITHIT

This manuscript has been repeatedly, but imperfectly, collated by various critics: the Roman edition of the Septuagint, published in 1586, professes to exhibit the text of this manuscript, but no fac-simile edition of it has ever been printed. Cardinal Mai's edition was published in 1857; the text, however, is rather grounded on the Vatican MS. than an accurate representation of the MS. itself.

3. The *Codex Cantabrigiensis* was presented to the university of Cambridge by Theodore Beza, in 1581, after whom it is most commonly called the *Codex Bezæ*. It is a Greek-Latin manuscript: concerning its date critics greatly differ; but it may most probably be referred to the sixth century. It contains the four Gospels and the Acts of the Apostles: here and there portions are defective; but some of these chasms have been supplied by a

later hand; and, besides, sixty-six leaves are torn or mutilated. Notwithstanding its acknowledged antiquity, this MS. is deemed of comparatively-little critical value, in consequence of the Greek text having been altered, and readings introduced from some Latin version which were warranted by no Greek manuscript. A fac-simile edition of it was printed at the expense of the university of Cambridge, under the editorial care of the Rev. Dr. Kipling, in two volumes folio, 1793.

4. Another manuscript has lately come to light, which deserves to rank with, or almost with, the most precious of known documents. This is the *Codex Sinaiticus*, brought by Dr. Tischendorf from the convent of mount Sinai in 1859. It has been purchased for the imperial library at St. Petersburg. It may be taken undoubtedly to belong to the fourth century; and thus its age is contemporaneous with the Vatican MS. itself.

This manuscript appears formerly to have contained the Old Testament entire as well as the New. A portion of it — forty-three leaves — including part of Chronicles and other historical books, and of Jeremiah, was obtained by Tischendorf in 1844, and edited by him in 1846. This fragment is in the university library at Leipsic.

In one respect the Codex Sinaiticus stands alone: it is the only Greek document of the highest antiquity that contains the New Testament entire. Its importance, therefore, in the latter part of the epistle to the Hebrews, the pastoral epistles, and the Revelation, where (as before stated) the Vatican MS. is defective, is very great. It contains also the so-called epistle of Barnabas, and part of the Shepherd of Hermas.

Dr. Tischendorf has prepared and edited a noble edition of this MS. at the expense of the emperor of Russia.

CHAPTER VI.

OF THE VERSIONS OF THE SCRIPTURES.

NEXT to manuscripts, versions afford the greatest assistance in ascertaining critically the sacred text, as well as in the interpretation of it. The value of them, of course, varies according to

the age and country of their respective authors, the purity of the text from which they were made, and the ability and fidelity of the translators. Versions may be classed as ancient and modern.

SECTION I. — On the Ancient Versions of the Scriptures.

1. — On the Targums or Chaldee Paraphrases.

Targum is a Chaldee word, signifying generally a version or explanation: the term, however, is more particularly applied to the versions or paraphrases of the Old Testament, executed in the East-Aramæan or Chaldee dialect. Those which have been preserved are commonly regarded as ten in number. They collectively contain a paraphrase on all the books of the Old Testament, except Daniel, Nehemiah, and Ezra.

1. The first is that of Onkelos on the Pentateuch. Who Onkelos was is not certainly known: the oldest accounts represent him as a disciple of Gamaliel, St. Paul's master. This Targum, which is a close version of the Hebrew text, is preferred to the rest for the purity of its style, and its freedom from idle legends. It refers, however, only two places, Gen. xlix. 10, Numb. xxiv. 17, to the Messiah; while later Targums make seventeen Messianic passages in the Pentateuch.

2. The Targum of the Pseudo-Jonathan is also on the Pentateuch. It is so called, because it has been erroneously ascribed to Jonathan Ben Uzziel. It is a liberal paraphrase of the Hebrew, and abounds with Jewish legends. From its style and contents it could not have been composed before the seventh or eighth century of the Christian era.

3. That which is called the Jerusalem Targum is merely another recension of the one just described.

4. The Targum of Jonathan Ben Uzziel is on the prophets according to the Jewish classification. It is almost on a par with that of Onkelos in point of diction; but it is of unequal merit, and interspersed with traditions and legends. From some instances of close agreement of Jonathan with Onkelos, it is concluded that the work of the one must have been known to the other; but scholars are not agreed which of them was the earliest in date.

5. The Targum on the Psalms, Job, and Proverbs, ascribed to rabbi Joseph the Blind in the third century after Christ, is evidently of later date. It is barbarous in style, and contains many legendary narratives.

6. The Targum on the Megilloth, or the books of Ecclesiastes, Solomon's Song, Lamentations, Ruth, and Esther, is a compilation not earlier than the sixth century. It is of small value.

7, 8, 9. There are said to be three Targums on the book of Esther; but two of them are only different recensions of the same. They are of late date.

10. A Targum on the books of Chronicles was discovered at Erfurt, and first published in the seventeenth century, and afterwards more accurately by Wilkins, in 1715. It is recent and little esteemed.

Traces, it may be added, have been found of a Jerusalem Targum on the prophets.

Of all these paraphrases those only of Onkelos and Jonathan Ben Uzziel are of real value. They illustrate Jewish rites and customs, and show how particular prophecies have from ancient times been referred to the Messiah. The Targum of Onkelos is most serviceable for criticism, that of Jonathan for interpretation.

Most of the Targums are printed in the London Polyglott.

2.—On the Ancient Greek Versions of the Old Testament.

1. Among the Greek versions of the Old Testament, the most ancient and valuable is that which is usually called the Septuagint. Its history is clouded by a mass of legendary narrative. According to a letter said to be written by Aristeas, an officer of the court of Ptolemy Philadelphus, king of Egypt, seventy-two persons were, at that monarch's request, commissioned by Eleazar, the Jewish high priest at Jerusalem. These, on their arrival at Alexandria, were shut up in the island of Pharos, and accomplished their translation by supernatural assistance in seventy-two days. From the number of the interpreters the name Septuagint was derived. This letter of Aristeas is an ancient production, but it is now universally admitted to be spurious. It is not easy to disentangle the real truth of the history from the fabulous matter. But we may assume that this version was executed

in Egypt; for we find several Coptic words; and ideas purely Hebrew are rendered in the Egyptian manner. Thus for Thummim, *perfections* (Exod. xxviii. 30), the translators used ἀλήθεια, *truth*. It would also seem, from the observable differences of style, that different individuals, probably at different times, were engaged in this work. The testimony of Aristobulus, the earliest writer who mentions a Greek version of the Scriptures, is to the effect that the Pentateuch was translated very early—for he supposes Plato to have drawn from it—and that Demetrius Phalereus, under Ptolemy Philadelphus, was the means of promoting the translation of the rest of the Old Testament. Whether Aristobulus is to be implicitly depended on is a question: we may, however, believe that one of the Ptolemies, Soter or Philadelphus, commanded the version (about 285 B.C.). This is more likely than that it originated with the Jews (as has been supposed by some), for a literary or ecclesiastical purpose. The Pentateuch was first translated; and the version agrees more nearly with the Samaritan than with the Hebrew text. Other books followed, it is quite uncertain at what intervals, rendered with different degrees of fidelity. Of the prophets, Jeremiah is the best translated; yet there are remarkable variations in the version from the original.

The object of the forged letter of Aristeas was, doubtless, to raise the credit of the Septuagint; which gradually acquired a very high authority. Philo believed in its inspiration; and Josephus generally used it; as did the earlier Christian fathers. In the Talmud its alleged miraculous origin is mentioned; and there is reason to suppose that it was read not only in the Egyptian synagogues, but in those of Palestine and elsewhere. But, in the first century after Christ, the Jews, pressed by the arguments from prophecy, began to deny that the Septuagint was in agreement with the Hebrew original: they instituted a fast on the 8th of Tebeth (December), to show their sorrow for its having been ever made, and ultimately they adopted in preference the version of Aquila.

As numerous errors, by the frequency of transcription, had crept into the Septuagint text, Origen, in the early part of the third century, undertook to collate it with the original Hebrew,

and with other Greek versions, so as to produce a new recension. Twenty-eight years are said — though certainty can hardly be arrived at — to have been spent on this great work, called variously *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla contained in four columns the translations of Aquila, Symmachus, the Septuagint, and Theodotion: the Hexapla had two additional columns of the Hebrew text in both Hebrew and Greek characters. Other columns were subsequently added, with two other Greek versions of some parts of the bible; hence the name Octapla, which, augmented by a separate translation of the Psalms and minor prophets, was ultimately the Enneapla. Origen, however, very probably edited only the Tetrapla and Hexapla. He introduced special marks and signs to indicate the variations of the Septuagint as compared with the Hebrew and other versions.

But the work appears to have been too large to be transcribed, and for half a century it lay little noticed in the city of Tyre, till discovered by Eusebius and Pamphilus, who placed it in the library of Pamphilus the martyr, at Cæsarea; where Jerome saw it in the later part of the fourth century. After this we hear no more of it; so that it probably perished in the capture of Cæsarea by the Arabs, A. D. 653. A few fragments are all that now remain.

Since Origen's time two editions or exemplars of the Septuagint have been distinguished; the *κοινή*, or common text, such as it existed before his collation, and the hexaplaric text, or that produced by his corrections. But, as numerous errors were introduced by copyists, three recensions were undertaken at nearly the same time. Eusebius and Pamphilus, about 300 A. D., published the hexaplaric text, with Origen's critical marks; which, however, were soon, by transcription, confused, and afterwards omitted. This edition was adopted by the churches in Palestine. Lucian, a presbyter of Antioch, martyred A. D. 311, and Hesychius, an Egyptian bishop, conducted other recensions, independently, as some have thought, of Origen's labours, though others have believed that the hexaplaric text, amended after the Hebrew, was the basis of both. They obtained acceptance, and were used, the first by the churches of Constantinople, Asia Minor, and Syria, the

other in Egypt. From these three principal recensions existing MSS. and printed editions of the Septuagint are derived. Of the Vatican MS. the basis is the *κοινή*, while the Alexandrine is more of a hexaplaric character. There are four standard text editions of this version: (1.) The Complutensian, 1514; (2.) The Aldine, 1518; (3.) The Roman, or Vatican, 1586; and (4.) The Alexandrine, 1707–9–19–20.

The text of the Septuagint is by no means in a satisfactory condition: the readings of the different recensions have been intermixed and confused. Still the version is of no small importance in sacred criticism. Occasionally it may help to correct the Hebrew, and it is most valuable in regard to the interpretation of passages of the New Testament.

2. There were several other ancient Greek versions.

(1.) Aquila, a Jewish proselyte of Sinope in Pontus, made about the middle of the second century a translation for the use of the Jews. It is very literal, even to barbarism.

(2.) Somewhat later was Theodotion, a Jewish proselyte of Ephesus, called by Jerome an Ebionite. His version is a kind of revision of the Septuagint: it holds a middle place between the servile closeness of Aquila and the freedom of Symmachus. Theodotion's translation of the book of Daniel was very early substituted in Greek bibles for the inaccurate Septuagint.

(3.) Symmachus, who lived about A. D. 200, was an Ebionite. His translation is free, expressing the sense rather than the words of the original.

(4.) There are also three anonymous versions of parts of the Scripture. They are called the *fifth*, *sixth*, and *seventh*, from the order in which Origen placed them in his columns. The authors of them are unknown.

(5.) The Venetian Greek version, so termed from the preservation of the MS. in St. Mark's library at Venice, must also be noticed. It comprises the Pentateuch and several other books. The style is a strange mixture of pure Attic and barbarisms: the Chaldee of Daniel is rendered in Doric. It is uncertain when this translation was made. The MS. is supposed to be of the fourteenth century, but it is evidently but a copy. The Pentateuch of this version was published by Ammon at Erlangen in

1790–1791: the remaining books by Villoison had appeared at Strasburg in 1784.

3.—On the Ancient Oriental Versions of the Scriptures.

Syriac Versions.— Christianity being preached in Syria from very early times, several versions of the Scriptures have been made into the language of that country.

1. The most celebrated of these is the Peshito or Literal (*Versio Simplex*), as it is usually called, on account of its close adherence to the original text. That of the Old Testament, which did not comprise the apocryphal books, appears to have been executed at Edessa, about the middle of the second century after Christ. The translator was, no doubt, a Christian. The version of the New Testament was probably made about the same time and at the same place. The Revelation, 2 Peter, 2 and 3 John, Jude, and John vii. 53—viii. 11, also 1 John v. 7, are not found in the Peshito. It is a translation greatly and justly valued. The New Testament was originally printed at Vienna, in 1555. The Old Testament appeared first, not in a very perfect state, in the Paris Polyglott. It was re-printed with the addition of some apocryphal books of a later version in Walton's Polyglott. An edition was published under the care of Professor Lee, London, 1816–23. Various recensions of this standard translation were made in process of time: that called the *Nestorian* exhibits little more than some variations in the points. Another is termed the *Karkaphensian*, because it is said to have been executed towards the close of the tenth century by David, a monk of the convent of St. Aaron on *mount* Sigara in Mesopotamia; *Karkupho* signifying the "summit of a mountain." The proper names and Græco-Syriac words are here accommodated to the Greek orthography: the order of the books is different; and there are a few other unimportant variations from the ordinary Peshito text.

2. Among the Syriac MSS. now in the British Museum, brought from the Nitrian monasteries, there is one containing large portions of the four Gospels in a version differing as to the character, both of the text and of the translation, from any Syriac translation previously known. It is unquestionably of

the highest antiquity. And it is remarkable that there are linguistic differences in the different Gospels; that of St. Matthew varying from the rest. Hence it has been suggested that this was translated immediately from the Hebrew or Syro-Chaldee, in which the apostle is supposed to have written. This version, printed some years before, was published by Dr. Cureton, to whose researches the discovery of it is due, in 1857.

3. In the year 508 A.D., a translation of the New Testament was made into Syriac by Polycarp, a *chorepiscopus*, or rural bishop, at the suggestion of Philoxenus or Xenaias, bishop of Mabug or Hierapolis. It is hence known by the name of the *Philoxenian* version. This was revised about a century later by Thomas of Harkel, or Heraclea, also bishop of Hierapolis. Philoxenus appears to have commissioned Polycarp to translate the Psalter, as well as the New Testament; but no version of the entire Old Testament was made by either Polycarp, or Philoxenus, or Thomas of Harkel. About the same time, however, that the last-named bishop revised the Philoxenian translation (in 617), Paul, bishop of Tella in Mesopotamia, at the instance of Athanasius, the Monophysite patriarch of Antioch, made a very literal Syriac version of the Old Testament from the Greek hexaplaric text. A deacon, Mar Thoma, is said to have been associated with Paul in his work; and some have supposed him the same with Thomas of Harkel. Portions of this translation have been lost: the rest has been printed at various times, with the exception of the apocryphal parts. The Philoxenian New Testament was published by Professor White, 1778–1803.

4. In a lectionary in the Vatican library at Rome is another Syriac version of some portions of the Gospels. These follow the order of the festivals on which they were read. Some occur more than once: other parts are wanting, either as not included in the ecclesiastical order of reading, or as now defective in the MS. The dialect of this version is peculiar, and has been thought to resemble the dialect of the Jerusalem Targum: hence it has been termed the Jerusalem Syriac version. The time when it was made is doubtful: Adler would place it between the fourth and sixth centuries: its critical value is considerable. A few fragments only have been published.

5. It was before observed that some of the catholic epistles, viz., 2 Peter, 2 and 3 John, and Jude; the Revelation; and the narrative of the woman taken in adultery (John vii. 53—viii. 11), are not in the Peshito version. There are, however, translations of these portions of the New Testament, which, since their first appearance, have been usually added to the Peshito. In 1630, Pococke published the four epistles at Leyden, from a MS. in the Bodleian. In 1627, L. De Dieu published, also at Leyden, the Revelation in Syriac, from a MS. in the university library of that place. And, in 1631, De Dieu published his "Animadversiones in quatuor Evangelia," in which he inserted a Syriac translation of the history of the woman taken in adultery, taken from a MS. belonging to archbishop Ussher. The dates of these respective versions are not very well ascertained.

There are some other Syriac translations or recensions, of which little is known.

Egyptian Versions.—Three dialects appear to have prevailed in Egypt; the Coptic or Memphitic, in Lower Egypt; the Sahidic or Thebaic, in Upper Egypt; and the Bashmuric or Oasitic, which has also been called the Ammonian: the locality to which this last has been assigned is the Ammonian Oasis, or by others, perhaps more justly, a district of Lower Egypt in the Delta, towards the east. Scholars, however, are not agreed whether this deserves to be considered a distinct dialect. We have no historical account of the origin of Egyptian versions; but there is reason to believe that translations of the Scripture existed in both Upper and Lower Egypt in the third or fourth century. Both seem to have been made from the Septuagint. The Memphitic New Testament was first published by Wilkins, at Oxford, in 1716; the Pentateuch, by the same editor, in 1731: the Psalter appeared first at Rome, in 1744: the minor prophets were printed in 1836, and the greater in 1852, under the care of archdeacon Tattam. Schwartze published the Memphitic Gospels at Leipsic, 1846–7; and after his death Boetticher put forth the rest of the New Testament. Of the Thebaic and Bashmuric only fragments have been printed.

Ethiopic Version.—The Ethiopic version of the Old Testament would seem to have been made from the Septuagint. It is of early date, possibly of the fourth century, and may have been

executed by Frumentius of Tyre, the first bishop of the country. The version of the New Testament proves that the translator was very indifferently acquainted with Greek: this, therefore, hardly could have been the work of Frumentius. The first portions of the Ethiopic Scriptures that appeared in print were the Psalter and Song of Solomon, published at Rome, in 1513. The New Testament was also printed at Rome, in 1548–1549. A revised text was edited by Platt, for the Bible Society, in 1826–30. A complete edition of the Ethiopic Scriptures has been undertaken by Dillman, who put forth the first volume in 1853.

Arabic Versions.—Arabic versions of the whole or of portions of the Scripture are very numerous; but they cannot be traced to a very early date. John, bishop of Seville, in the eighth century, is said to have translated the holy Scriptures into Arabic; and Juynboll identifies the text of a MS. of the four Gospels, in the library at Franeker, as his work. This text was published at Rome in 1590–1. Saadias Gaon, a Jewish teacher at Sora in Babylonia, translated or paraphrased the Old Testament into Arabic in the tenth century. Of this version the Pentateuch was first printed in Hebrew characters at Constantinople, in 1546. Arabic versions have been made from the Hebrew, from the Septuagint, from the Peshito, from the Vulgate, from the Samaritan Pentateuch. Many of these have, in whole or in part, been printed; and there are other versions yet in manuscript. The whole bible was printed by the Propaganda at Rome in 1671. The Arabic version of the Pentateuch, published by Erpenius, at Leyden, in 1622, is ascribed to an African Jew, of the thirteenth century: it adheres closely to the Hebrew. The whole of the New Testament was edited, also, by Erpenius, at Leyden, in 1616: it follows the text of a MS. of the thirteenth or fourteenth century.

Armenian Version.—An Armenian translation was undertaken by Miesrob, the inventor of the Armenian alphabet, in the fifth century. In conjunction with Isaac, the Armenian patriarch, he translated from the Syriac. Afterwards, however, this being abandoned, a translation was made from the Greek; this, too, failing at first for want of sufficient knowledge of the

Greek language. But it is probable that some portions of the translation from the Syriac might be used, though revised and moulded so as to suit the Greek. The Armenian bible was printed at Amsterdam, in 1666, by Uscan, an Armenian bishop. His text appears to have been somewhat coloured from the Vulgate.

Georgian Version.—A Georgian translation was made, it is not known by whom, in the sixth century. It was from the Septuagint, and the original Greek of the New Testament, in the ecclesiastical dialect of the country. The whole bible, corrected from the Slavonic, was printed at Moscow in 1743.

Persic Versions.—The Scriptures were translated into Persian at an early date. But it does not appear that any fragments of the ancient version are extant. There is a Persic version of the Pentateuch made by Jacob Ben Joseph, surnamed Tawosi, or Tusi. It is uncertain when he lived. Lorsbach places this work as late as the sixteenth century. It was first printed at Constantinople, in 1546. There are two Persic translations of the Gospels: one taken from an Oxford MS., written A. D. 1341, was inserted in Walton's Polyglott: it appears to have been made from the Peshito. There are Persic versions of other portions of Scripture yet in manuscript.

4.—On the Ancient Western Versions of the Scriptures.

The Old Latin.—In the second century there existed a Latin version of the Scriptures, made in Africa, and used by the African fathers. This version exhibited the characteristics of the Latin dialect of the Libyan province; and, as a Latin translation became needed by other regions, this was more widely diffused. It can scarcely be said that there was a standard text; so many variations were introduced by different persons. Still there was but one acknowledged version; and copies, however much they differed, were but subordinate varieties of the single translation. This is proved by the peculiar words which we find in all the citations of the fathers of distant provinces. The same staple of the text must have been everywhere in use. The Old Testament was translated from the Septuagint. It is not improbable that some of the disputed epistles of the New Testa-

ment were not, at first, included in this translation. But, if this were so, it is additional proof of its very high antiquity.

In the course of time, the text of the Old Latin (often improperly called Old Italic) had become corrupted; and, in Italy especially, revisions had been attempted. To remedy the growing confusion, Jerome, at the request of Damasus, bishop of Rome, undertook a systematic revision. He began with the New Testament, about 382 A. D., and in two years presented Damasus with the four Gospels. He afterwards hastily revised the Psalter, producing what is called the *Roman Psalter*, because it was adopted at Rome. At a later period he corrected it again according to the hexaplaric text: this is called the *Gallican Psalter*, being received by the churches in France. In a similar way he revised other books. But most of his work perished, as he says, by fraud. The two Psalters and Job alone are extant. Flaminio Nobili professed to gather the fragments of the Old Latin version: his work was printed in 1588. Sabatier published them more accurately and more completely at Rheims, in 1743, and at Paris, 1749–51. Some supplements have since appeared. Portions also of the Old Latin, in various forms of text, are found in MSS.; several of which have been printed. The remains of Jerome's revised text are to be found in editions of his works.

The Vulgate.—As Jerome proceeded with his task of revising the old version, he was so strongly impressed with the inaccuracy of the Old Testament text as derived from the Septuagint, that he resolved to translate it anew from the Hebrew. On this he was engaged from about 385 to 405. Some of the apocryphal books he did not translate. Jerome's version was introduced only by degrees: at length it acquired such authority from the approbation of Gregory I., that since the seventh century, with some mixture of other ancient translations, it has been exclusively adopted (the Psalter, as above noted, excepted) by the Romish church, under the name of the *Vulgate;* and a decree of the council of Trent ordained that the Vulgate alone should be *esteemed authentic in the public reading of the Scriptures, in disputations, in preaching, and in expounding, and that no one should dare to reject it under any pretext whatever.*

Through the multiplication of copies, errors again in time crept

in; and, though Alcuin, Lanfranc, cardinal Nicholas, and others, attempted to correct it, the text—the Old Latin and Jerome's having been in some measure intermixed—continued in a confused state. It was first printed without place or date, and then at Mayence, in 1462.

The council of Trent had ordered that an amended edition should be prepared. And after much delay the promised edition appeared, under the sanction of Sixtus V., in 1590. It was, however, discovered to be very incorrect; and another authentic Vulgate was published in 1592, by Clement VIII. It was succeeded by the edition of 1593, in which a few alterations were made; and this is the standard edition of the Romish church. It is unfortunate for the Romanists that the Sixtine and Clementine editions vary so remarkably. James, in his *Bellum Papale*, has collected numerous discrepancies and contradictions. The Vulgate, it may be added, with all its imperfections, is a very noble version of Scripture.

Gothic Version.—This version was made from the Greek, both in the Old and New Testaments, by Ulphilas, appointed bishop of the Mœso-Goths in 348 A.D. He subscribed the Arian confession; and, in at least one place (Phil. ii. 6) his theological views appear to have influenced his translation. In the Old Testament he followed the hexaplaric text; and, occasionally, a Latin colouring may be detected in this version. The Gospels were first published at Dort, in 1665, from the *Codex Argenteus*, a MS. of, most probably, the sixth century, now preserved in the university library at Upsal. The researches of Knittel, and especially of cardinal Mai, brought almost all the epistles and a few fragments of the Old Testament to light. The whole remaining portions of this version were published by Gabelentz and Loebe, in 1836–45.

Slavonic Version.—That portion of the Slavonic race who were settled in Great Moravia and neighbouring regions received Christianity in the ninth century, mainly through the missionary labours of two brothers, Cyril and Methodius, sons of Leo, a noble Thessalonian. They translated the Scriptures into the Slavonic language, though whether more than the New Testament and the Psalter is uncertain. The version of the Old

Testament was, however, afterwards completed, and appears to have been made with the assistance of the Latin. Portions of this translation were printed at an early date, and the whole bible at Ostrog, in 1581. An earlier edition is said to have appeared at Prague, in 1570.

Anglo-Saxon Versions.—Adhelm, bishop of Sherborn, translated the Psalter into Saxon, A. D. 706: soon after, Egbert, or Eadfrid, bishop of Lindisfarne, executed a Saxon version of the Gospels. The venerable Bede, who died 735, translated the entire bible from the Vulgate. King Alfred undertook a version of the Psalms, but did not live to finish it; and Elfric, perhaps the same who was archbishop of Canterbury in 995, translated several books of the Old Testament. There were also other versions. Archbishop Parker published the Gospels in 1571; and other portions of the bible have appeared at different times; but the entire Anglo-Saxon Scriptures have never been printed.

SECTION II.—On the Modern Versions of the Scriptures.

The modern versions of Scripture are of no use in criticism; but they may be used as important aids in interpretation. A few shall be briefly enumerated.

Modern Latin.—Several, both Roman catholics and protestants, published corrected editions of the Vulgate: as Clarius, 1542; Paul Eber, 1565; Andrew Osiander, the elder, 1522; Luke Osiander, 1574–1586; Andrew Osiander, the younger, 1600. There have been also other translations, as that of Pagninus, 1528; of Houbigant, 1753: these were made by Romanists. Versions made by protestants are those of Munster, 1534–5; Leo Juda, 1543; Castalio, 1551; Junius and Tremellius, 1575–9 (the New Testament appeared afterwards); Schmidt, 1696; Dathe (O.T.), 1773, &c. Erasmus translated the New Testament in 1516; Beza, in 1556; Sebastiani, in 1817.

German.—The first version from the Vulgate was printed in 1466. Luther's Testament appeared 1552; and his bible was completed in 1530. At first portions were printed; the whole bible in 1534. De Wette, with Augusti, put out a translation, 1809–14. The editions of 1831 and later years are the work of De Wette alone.

French.—Jacques le Fèvre, of Etaples, published a French version of the entire Scriptures, in consecutive portions, between 1512 and 1530. Olivetan's translation appeared first in 1535: having been revised, it was published in 1588 as the "Geneva Bible;" corrected editions of which were printed by Martin, 1696–1707, and by Ostervald, 1724.

Italian.—The earliest Italian version is that of Malermi, or Malherbi, printed at Venice in 1471. That of Bruccioli appeared 1532, and Diodati's 1607. Martini's New Testament was published 1769, and his Old Testament 1779.

Spanish.—There were early versions of portions of Scripture made by Spanish Jews; by whom the Old Testament was printed at Ferrara in 1553. A translation of the bible, in the Valencian dialect, had been printed at Valencia in 1478. But the earliest edition in Castilian was the New Testament of Enzinas, published at Antwerp in 1543. The entire bible, by Cassiodoro de Reyna, appeared in 1569. Versions from the Vulgate are those of Scio de San Miguel, 1793, and of Amat, 1823–4.

English.—Some early metrical paraphrases appear to have been made of parts of Scripture. But Richard Rolle of Hampole was the first that translated any piece of the bible into English prose. His version of the Psalms was executed in the early part of the fourteenth century. He also translated or paraphrased some other portions of Scripture. Wyclif first rendered the whole bible into English. This work was completed about 1380, but lay in manuscript till the New Testament was printed, 1731, by Lewis, in 1810 by Baber, and the entire translation by Forshall and Madden, at Oxford, in 1850. Tyndale was the first who executed a version immediately from the originals. He printed the Gospels of Matthew and Mark at Hamburgh in 1524, and the whole New Testament at Cologne and Worms in 1525, and again at Worms in 1526. Coverdale's bible appeared in 1535: it was from Latin and German translations; but much use was made of Tyndale's labours. Matthew's bible was edited by John Rogers. The whole of the New Testament here, and the beginning of the Old to the end of 2 Chronicles, with some parts of the prophetical books, were Tyndale's version: the rest was supplied from Coverdale. This edition was printed in 1537. Cranmer's

bible was a revision of Matthew's: it appeared in 1539. Taverner's, 1539, was another revision of the same. The Geneva version, prepared by Whittingham, Gilby, and Sampson, was a revision of Tyndale's. The New Testament, 1557, is the first in which the verses are marked by numerals. The bible appeared 1560. Archbishop Parker's, or the Bishops' bible (so called because eight of those engaged on it were bishops), was published 1568. It was a corrected edition of Cranmer's. At the Hampton Court conference some objections were made to the Bishops' bible. King James, therefore, sanctioned a new version. Fifty-four learned men were appointed to execute it; but some of these died, or were prevented by other causes; and only forty-seven were actually engaged. They were not to translate afresh, but diligently to examine the former versions, and adopt the renderings which were most conformable to the original. The work was commenced in the spring of 1607, and was completed at press in 1611. This is our present authorized version, which, whatever imperfections may be imputed to it, is one of the noblest translations in existence. The Roman Catholics printed an English version of the New Testament at Rheims, in 1582, and one of the Old at Douay in 1609–10.

Welsh.—The Welsh Testament, most of it translated by Salesbury, was printed in 1567, under the patronage of bishop Davis of St. David's. Dr. Morgan, afterwards bishop of St. Asaph, published the whole bible in 1588. Bishop Parry, also of St. Asaph, revised this version, and published an edition in 1620.

Gaelic.—According to Bede, the Scots and Picts had the Scriptures in his time in their own tongues; but all such versions long ago perished. It was not till 1767 that the New Testament was translated and printed in Gaelic, by the Rev. James Stuart of Killin; whose son, Dr. John Stuart of Luss, with Dr. Smith of Campbeltown, afterwards translated the Old Testament from the Hebrew text. This was published in portions, 1783–1801, and a revised edition issued in 1807.

Irish.—There were probably some ancient versions of the Scriptures in Irish; but these had disappeared. In the reign of queen Elizabeth, a translation was begun of the New Testament, which was completed and carried through the press in 1602, by William Daniel, or O'Donnell, archbishop of Tuam, assisted by

Mortogh O'Cionga, or King. With this person's help, bishop Bedell afterwards completed a version of the Old Testament, in 1640; but it was not printed till 1685.

Manx.—This translation was commenced by bishop Wilson; and the Gospel of St. Matthew was printed in 1748. On bishop Wilson's death, the work was zealously furthered by his successor, bishop Hildesley; and in 1767 the New Testament was published, and the Old Testament in 1772.

CHAPTER VII.

ON THE CITATIONS OF SCRIPTURE.

ANOTHER source of true readings is the citations of various passages of Scripture to be found in Jewish and Christian writings. It is obvious that, generally speaking, these quotations indicate the state of the text in the hands of the writer who makes them.

On the Quotations from the Old Testament in the New.

The number of direct quotations from the Old Testament in the New is very large; and there are, besides, very many allusions, or cases in which the phraseology of Old Testament writers is adopted by the apostles and evangelists, without any formal citation. These all contribute much to both the critical and hermeneutical illustration of Scripture. But, as some difficulty has been felt in respect to the way in which the Old Testament is cited in the New, it is desirable to consider these quotations more particularly. They may be regarded in two points of view:—(1.) As to the *external form*, or the words in which the quotation is made; (2.) As to the *internal form*, or the manner and purpose to which it is applied by the sacred writers.

1. Tables have been constructed which exhibit fully the citations made by the New Testament writers, with the corresponding passages of the Old Testament.* From these tables it appears that, though many of the quotations were made from the Hebrew

* For such a table the student may consult the larger work, Vol. II. pp. 114—178.

original, still very many were from the Septuagint version. This was very natural; because the apostles wrote for Greek-speaking communities, and, therefore, they used a translation generally known to the persons whom they addressed. But this translation was not always accurate. The apostles, therefore, allowed themselves a great freedom of expression. They have employed the Septuagint sometimes even where verbally it differs from the Hebrew, provided by any such difference it has more fully brought out the meaning of the original; they have, again, translated for themselves where the received translation failed to express the true sense; they have sometimes also departed both from the Hebrew and from the Septuagint, when they wished more thoroughly to develope the idea which lay in the original utterance. Classifications have been attempted of the various passages, according to their presumed relation to the Hebrew or the Greek; but all classifications are imperfect; and each individual case of quotation must be judged by itself, for no general answer can be given to the question why the Septuagint was sometimes abandoned. Some critics have resorted to the supposition that citations were made from memory. But this supposition is negatived by the fact that there is not unfrequently a verbal agreement of different New Testament writers with each other in citations in which they follow neither the Hebrew text nor the Septuagint with exactness. We cannot allow that they were capricious or uncertain in the mode in which they cited the ancient Scripture. They were careful to produce accurately the sense and meaning of the passages they referred to. Indeed, in a majority of instances, this is self-evident; and minute inquiry proves, with respect to the very few the accuracy of which has been questioned, that there are no sufficient grounds for substantiating any such charge. For explanation, for bringing into the clearer light of gospel day the obscurer utterances of the law, for definitely pointing that which was general, or for enlarging that which was at first restricted, the New Testament writers, themselves inspired, have sometimes modified the diction, but they have always preserved the spirit of the ancient oracle. And it is worthy of remark that, in conveying the same idea, without employing precisely the same words, they follow the pattern of their predecessors in the early church. Compare, for examples of a perfect substantial agreement accom-

panied with a variation of expression, Gen. xxiv. 2—8, and 37—41; Exod. xx. 8, and Deut. v. 12; Lev. x. 3, and Exod. xix. 22, xxix. 43, 44.

2. It has been observed that there is sometimes a question with respect to the *application* of quotations; when they are applied to a purpose to which they seem to have no relation according to their original design. In a vast majority of cases, to be sure, there is no difficulty of the kind: the application is plain enough, but, where it does exist, a careful consideration of the real view of the New Testament writer will suffice to remove it. It will be remarked, that citations are often introduced with a formula, "That it might be fulfilled," "As it is written," &c. These formulæ have been arranged by some critics; and it has been shown that in their use the New Testament penmen have varied: *e. g.* St. Matthew's practice is different from that of St. John. Indeed, it is natural in every writer, sacred and profane, to find modes of expression which specially distinguish him from others. It must be sufficient here only to consider the formula ἵνα or ὅπως πληρωθῇ, "that it might be fulfilled." It has been questioned whether ἵνα always denotes *final cause* or *purpose*, or whether it may not in some cases mean merely *effect* or *event*. Technical terms have been introduced to distinguish these different usages of the word. The former is called the *telic*, the latter the *ecbatic*. And it is the decision of the most competent theological scholars that the phrase must be interpreted according to the former principle; so that the sense of the formula (see Matt. ii. 15, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvi. 56, xxvii. 35) is that the fulfilment has taken place *in order to* display that truth of God which had been announced in the prophecy.

The New Testament is the key to the Old. From apostles and evangelists we learn how much there is comprised in the writings of the ancient prophets, the full significance of which they did not, perhaps, themselves comprehend (1 Pet. i. 10—12). We are not, then, to imagine the two unconnected, or to forget that God's purposes, dimly shadowed out at first, were gradually developed and consolidated; the teachings of the earlier dispensation having their object and their completion in the later. The notion that Old Testament facts and statements are used just by

way of application or bald accommodation, or as illustrations gathered from some general resemblance, is not to be entertained. There is a comprehensive significance in the ancient word, there is a deeper sense at the fitting time to be drawn out, a ὑπόνοια, as it has been fitly called, implying that, under the obvious signification of the terms, there lies by no means a discordant, but the same signification again, more profoundly apprehended. We might reasonably, on the ground of the New Testament writers' inspiration, expect this. For, if they had used the Old merely according to its letter, if they had discerned no deeper sense in it than the ancient fathers could have gathered, if mind had thus become crystallized, and, while magnificent events were occurring, their understanding had not advanced one jot, if when they ought to have been men they had still continued children, with only a carnal and earthly view of God's great mysteries, we might doubt whether they were adequate, whether they were authorized teachers of a new dispensation. If they cited the Scriptures as the unbelieving Jews did, as critical worldly men of every age would, we might well disbelieve their inspiration. But we are expressly told that our Lord gave his apostles an insight into the meaning of the Old Testament which they had not before (Luke xxiv. 45). The consequence of this "opening of their understanding" we see in the way in which they cite the elder writers.

On the principles which have thus been laid down we shall have little difficulty in interpreting the mode in which the apostles and evangelists apply the Old Testament citations. And it must be remembered that they are not all strictly prophetical: there are many in which the language of the Old Testament is incorporated with the body of Christian doctrine, both being parts of one revelation. There is a continuous organic unity in the system of revealed truth, whereby the earlier portion, as a constituent part, and but a part of the same whole, is both the appointed and the fit representative of the later portion and of the whole. The future is thus clothed in forms borrowed from the present and the past: as when the song that celebrates the Lamb's final victory over his church's last foe is connected with and takes its tone from that triumphal strain in which Moses led the joy of the Israelites, freed

from their Egyptian oppressors. In a three-fold mode the fundamental unity is exhibited, by direct prophecy, typical transactions and typical and representative predictions. The application of these principles to one or two particular cases will best illustrate them.

In the case of Hosea xi. 1, cited in Matt. ii. 15, the words of the prophet, it is admitted, are simply a historical statement. How, then, can the evangelist have assumed that the incident he relates of our Lord's personal history was the fulfilment of a prediction? The reply is that, though the *words* were not, properly speaking, prophetical, yet the *event* they recorded was typical. There was a defined relationship between the literal Israel and the Messiah. It was in this way that great truths had, as it were, at once a body given them; and the marvellous wisdom of God was illustrated in the re-production in a more exalted form of what he had already carried through its inferior development. As Christ was the antitypical or true Israel, so what was done in the type must be done again in the Antitype. The removal of the infant Saviour for a time to an asylum in Egypt, and his recall thence when the season of danger was over, was substantially doing again what had been done in the infancy of the national Israel, and thereby helping a weak faith to recognize in this remarkable Babe the new Israel, the child of hope for the world.

Once again: it has been said that some of the psalms cited in the New Testament simply narrate the circumstances of the writer, and that it is only by accommodation that they can be applied to Messiah. But, as there is a relation between Christ and Israel, so is there a relation between Christ and the house of David. The psalmist may speak of his own griefs; but the expression has not its limit there. In the lineaments of the past the future is depicted; and the sorrows and experience of David have their intended counterpart in the deeper sorrows and fuller experience of a more innocent Sufferer, a nobler King. It is not just that there is a resemblance, an unconnected parallel, but a designed relation. The past foreshadowed the future: the future had its shape from the past. The informing Spirit, who guided the utterance of David as to the things which befell him, made that utterance significant for the history of Messiah, who was to

be born of David's seed. And it follows that in the New Testament the relation and the significance must be opened out and maintained. If this principle be kept in view, there will be no difficulty felt in the citations from such psalms as xxii., xl., xli. lxix., and cix.

CHAPTER VIII.

ON THE APPLICATION OF THE SOURCES MENTIONED TO TEXTUAL CRITICISM.

1. Some rules have already been given for the use of ancient manuscripts in determining a true reading, and to these the student is referred.*

2. Early printed editions may similarly be of service when they have been *immediately* taken from manuscripts, now, perhaps, no longer accessible.

3. Ancient versions will serve to show the state of the text at the time the version was executed. But it is to be carefully observed that a version is critically useful only when it was made from the original text. A version from the Septuagint can have little authority in regard to the Hebrew original, though it may be serviceable for the correction of the text of the Septuagint.

An example may be given of the use of versions. In Gen. iv. 8, the Samaritan Pentateuch, the Septuagint, and some other versions introduce some words, so that their text runs, "And Cain said unto Abel his brother, *Let us go into the field;* and it came to pass when they were in the field," &c. There is little doubt but that this is the true reading.

4. Quotations may sometimes help to restore a corrupted text, or elucidate a difficulty. Thus, the large number of persons smitten at Beth-shemesh for looking into the ark is not easily explained (1 Sam. vi. 19). But some MSS. read seventy, instead of fifty thousand and seventy. And Josephus, from his relation, appears to have had the same number. Without positively deciding, it must be observed that this may *possibly* be the true reading.

* See before, pp. 121, 122.

5. Parallel passages, when the same expression is repeated, or the same history recorded, sometimes throw a light upon a text. Thus, in Judges vii. 18, the Hebrew omits "the sword," which our authorized version supplies. But in v. 20 the additional word appears. It is likely that it was originally written in both places.

6. Critical conjecture is, as before remarked, to be ventured on very rarely.

These observations are necessarily concise; but they will show the student in what manner textual criticism proceeds.

CHAPTER IX.

ON HARMONIES OF SCRIPTURE.

I. Occasion and design of harmonies.

The several books of the holy Scriptures, having been written at different times, and on different occasions, necessarily treat on a great variety of subjects, historical, doctrinal, moral, and prophetic. The sacred authors, also, writing with different designs, have not always related the same events in the same order: some are introduced by anticipation; and others again, which occurred first, have been placed last. Hence, seeming contradictions have arisen, which have been eagerly seized by the adversaries of Christianity, in order to perplex the minds and shake the faith of those who are not able to cope with their sophistries. These contradictions, however, are not real; for they disappear as soon as they are brought to the test of candid examination.

The manifest importance and the advantage of comparing the sacred writers with each other have induced many learned men to undertake the compilation of works which, being designed to show the perfect agreement of all parts of the sacred writings, are commonly termed *harmonies*. Two classes of these principally claim to be noticed in this place, viz., Harmonies of the Old, and Harmonies of the New Testament.

II. Harmonies of the Old Testament.

The design of these is to dispose the historical, poetical, and

prophetical books in chronological order, so that they may mutually explain and authenticate one another. Our learned countryman, Dr. Lightfoot, in the year 1647, published a "Chronicle, or Harmony of the Old Testament;" on the basis of which the Rev. Dr. Townsend constructed "The Old Testament arranged in Historical and Chronological Order;" but he has deviated from, and improved upon, the plan of Lightfoot very materially.

III. Harmonies of the New Testament are of two sorts, viz:—

1. Harmonies of the *entire* New Testament, in which not only are the four Gospels chronologically disposed, but the Epistles are also placed in order of time, and interspersed in the Acts of the Apostles. Dr. Townsend's "New Testament arranged in Chronological and Historical Order" is a very complete work.

2. Harmonies of the Gospels, in which the narratives or memoirs of the four evangelists are digested in their proper chronological order. These are very numerous, according to the plans which their several authors proposed to themselves. The student will find Robinson's "Harmony of the Four Gospels in Greek" (Boston, 1853) very useful. A list of the principal works of this kind is given by Dr. Ellicott in his "Historical Lectures on the Life of our Lord Jesus Christ," pp. 15, 16 (2nd edition).

BOOK II.

ON THE INTERPRETATION OF SCRIPTURE.

THE literary history of the sacred volume having thus been considered, we now proceed to discuss its *interpretation;* and here the general principles will first be laid down, and afterwards the special interpretation of Scripture will be illustrated in various particulars.

CHAPTER I.

ON THE INTERPRETATION OF SCRIPTURE TERMS.

SECTION I.— Of Words or Terms and their Signification.

MAN, being formed for society, has received from his Creator the faculty of communicating to his fellow-men, by means of certain signs, the ideas conceived in his mind. Hence, his organs of speech are so constructed that he is capable of forming articulate sounds expressive of his conceptions; and these, being fitly disposed together, constitute discourse, which, whether pronounced or written, is the means of conveying to others what he wishes they should understand.

The first object of investigation is, naturally, the meaning of terms: the student will afterwards examine the meaning of words united into sentences or propositions, and thus arrive at the true sense of the sacred writers.

The vehicles or signs by which men communicate their thoughts are termed *words,* whether these are orally uttered, or implied by written characters. The idea or notion attached to a word is its *signification;* and the ideas, which are expressed

by connected words, that is, in entire sentences and propositions, which ideas are thereby produced in the minds of others, are called the *sense* or proper meaning of words. Thus, if a person utter certain words to which another attaches the same idea as the speaker, this other is said to *understand* him, or to comprehend the *sense* of his words. It must, however, be noticed that there is a distinction between the *sense* and the *signification of terms*. The words of one language may be rendered exactly into those of another; and yet the sense conveyed be perfectly different. The modes of ordinary familiar salutation will furnish a sufficient example.

Now, applying what has been said to sacred subjects, we may define the *sense of Scripture* to be that conception of its meaning, which the Holy Spirit presents to the understanding of man, by means of the words employed, and of the ideas comprised in those words.

Every word must have a special meaning. Although in every language there are many words which admit of several meanings, yet in common speech there is only one true signification attached to any word on the occasion on which it is employed; and this signification is indicated by the connection of the discourse, by the design of the speaker or writer, or by some other circumstances; unless ambiguity be purposely intended. The same usage, of course, obtains in the sacred writings.

Section II. — The Meaning of Words.

Since words compose sentences, and from these, rightly understood, the meaning of an author is to be collected, it is necessary that we ascertain the individual meaning of words before we proceed further to investigate the sense of Scripture. But, as the same method and the same principles of interpretation are common both to the sacred volume and to the productions of uninspired men, the signification of words in Scripture must be sought just in the same way as it would be in other works. Such an investigation is to be regulated by certain laws, drawn from the nature of languages. And, since no term of Scripture has, as before re-

marked, in its own place more than one meaning, we must seek out that meaning, just as we would seek it in any ancient writer; and in the signification so ascertained we must acquiesce, unless another can be shown to be more just and suitable by the true rules of interpretation.

The following general rules will be found useful for this purpose: —

1. Ascertain the *usus loquendi*, or notion affixed to a word by the persons in general, by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed.

The meaning of a word used by any writer is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who speak a language, by which they are mutually bound to use words in a certain sense: he, therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into serious error.

2. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned.

We shall be justified in rejecting the received meaning of a word in the following cases, viz.: (1.) If such meaning clash with any doctrine clearly revealed in the Scriptures; (2.) If a certain passage *require* a different explanation from that which it appears to represent, as Mal. iv. 5, 6; compared with Luke i. 17, and Matt. xi. 14.

3. When a word has several significations in common use, that must be selected which best suits the passage in question, and which is consistent with an author's known character, sentiments, and situation, and the known circumstances under which he wrote.

For instance, the word *blood*, which, on various accounts, is very significant in the sacred writings, denotes our *natural descent* from one common family, in Acts xvii. 26; *death*, in Heb. xii. 4; *the sufferings and death of Christ*, considered as an atonement for the souls of sinners, in Rom. v. 9, and Eph. i. 7; and also as the *procuring cause* of our justification in Rom. v. 9, and of our sanctification in Heb. ix. 14.

4. Although the force of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently-uncertain science; because the primary signification of a word is often very different from its common meaning.

5. The distinction between words which are apparently synonymous should be carefully examined and considered.

In Psal. cxix. there are *ten* different words pointing out the word of God, viz., law, way, word, statutes, judgments, commandments, precepts, testimonies, righteousness, and truth or faithfulness. Now all these words are not *literally* synonymous, but refer to some distinguishing properties of the divine word; the manifold excellencies and perfections of which are thus illustrated with much elegant variety of diction.

6. General terms are used sometimes in their whole extent, and sometimes in a restricted sense; and whether they are to be understood in the one way or in the other must depend upon the scope, subject-matter, context, and parallel passages.

The word *live*, in 1 Thess. iii. 8, it is evident, both from the subject-matter and the context, *must* be taken in a limited sense, and not as implying that the apostle's physical life depended on the Thessalonians standing fast.

Section III.—Particular Rules for ascertaining the Usus Loquendi.

Words being the arbitrary signs of things, the meaning of them depends upon the *usus loquendi*, or the custom of expressing certain things by certain words. The meaning of a word must always be a simple matter of fact; and, of course, it is to be established by appropriate and adequate testimony: this testimony is either direct or indirect.

1.—Direct Testimonies for ascertaining the Usus Loquendi.

The testimony of the writer, or his contemporaries.—The most important aid is afforded by those writers to whom the language to be investigated was vernacular; and, where it is indubitable, its evidence is abundantly sufficient. This testimony may be

drawn from three sources, viz.: I. From the definitions of words; II. From examples, and the nature of the subject; and, III. From parallel passages.

I. With regard to *definitions*, nothing more is necessary than to take good care that the definition be well understood, and to consider how much weight the character of the writer who defines may properly give to it. If, for instance, we are at a loss to understand what St. Paul means by the *body of Christ*, we may learn it from Eph. i. 23, where it is defined by the *church:* thus, . . . "the church, which is his body, the fulness of him that filleth all in all." Again, Heb. xi. 1 contains a definition of *faith;* which is there said to be "the substance (or realization) of things hoped for, and the evidence of things not seen."

II. *Examples* and the *nature of the subject* also show us the *usus loquendi* and force of words; but to judge correctly, and to make proper distinctions, a good understanding and considerable practice are necessary.

1. By *examples* is meant that the writer who uses a particular word, though he does not directly define it, yet gives, in some one or more passages, an example of what it means, by exhibiting its qualities, or showing the operation of it. Thus: (1.) In order to explain the word *righteousness*, which is of very frequent occurrence in the New Testament, we must examine what *examples of righteousness* are added in each passage. (2.) In Gal. iv. 3, St. Paul uses the term, *elements of the world*, at first, without an explanation; but afterwards we have an example of the meaning of it in Gal. iv. 9, where the expression is used of the observances of the Mosaic law which preceded the Christian dispensation, and includes the idea of incompleteness.

2. The *nature of the subject*, in innumerable instances, helps to define which meaning of a word the writer attaches to it in any particular passage. For instance, the word χάρις, "grace," denotes pardon of sin, divine benevolence, divine aid, temporal blessings, &c.; but which of these senses it bears in any particular passage is to be determined from the nature of the subject.

III. In order to ascertain the *usus loquendi*, and to investigate the meaning of a passage, recourse is next to be had to the comparison of parallel passages, that is, of such as bear some degree

of resemblance in sentiment, language, or idiom; and the comparison of them is a most important help for interpreting parts of Scripture apparently obscure or uncertain; for, on almost every subject, there will be found a multitude of phrases, which, when diligently collated, will afford mutual illustration and support; the truth, more obscurely intimated in one place, being expressed with greater precision in others.

Parallelisms are either *near* or *remote:* in the former case the parallel passages are sought from the same writer; in the latter from different writers. They are further termed *adequate*, when they affect the whole subject proposed in the text; and *inadequate*, when they affect it only in part; but the most usual division of the analogy of Scripture, or parallelisms, is into *verbal*, or parallelisms of words, and *real*, or parallelisms of things.

1. A *verbal parallelism* or *analogy* is that in which, on comparing two or more places together, the same words and phrases, the same mode of argument, the same method of construction, and the same rhetorical figures, are respectively to be found. See Jer. xvii. 9, compared with Jer. xv. 18, and Micah i. 9; Heb. xii. 2, 3, compared with 1 Pet. ii. 21; Rom. viii. 3, with 2 Cor. v. 21, and Heb. x. 6.

2. A *real parallelism* or *analogy* is, where the same thing or subject is treated of in the same words, or, in others, more clear and full.

3. But besides these two species of parallelism there is a third, partaking of the nature of both, and of equal importance for understanding the Scriptures: this has been termed a *parallelism of members:* it consists chiefly in a certain equality, resemblance, or parallelism, between the members of each period, so that, in two lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.

The nature of this kind of parallelism, which is the grand characteristic of the poetical style of the Hebrews, being hereafter considered, only one or two examples of its utility as a hermeneutical aid in determining the meaning of words shall here be given. In Psal., xvi. 9, כְּבוֹדִי, literally "my glory," must mean *my soul;* as לִבִּי, "my heart," immediately precedes. So in Isai. xlvi.

11, עַיִט, "a ravenous bird," is explained by the following clause, אִישׁ עֲצָתִי, "the man of my counsel:" it evidently describes Cyrus. And in the New Testament, 1 Cor. xv. 30, the phrase σὰρξ καὶ αἷμα cannot mean *carnal passions*, but the *natural body*, which consists of flesh and blood; since φθορά, *corruption*, is found in the parallel clause.

4. As it requires attention and practice to distinguish the different species of parallelisms, the following hints are offered to the biblical student, in the hope of enabling him advantageously to apply them to the interpretation of the Scriptures.

(1.) Ascertain the primary meaning of the passage under consideration.

In 1 Cor. iv. 5, we read, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Now here is a parallelism of members; but the fundamental meaning is that *God judges the counsels of men;* he therefore judges without respect of persons, and with unerring impartiality. The apostle's design was to show that it is impossible for men to perceive and judge the counsels of one another.

(2.) Although the sacred Scriptures, *primarily* coming from God, are perfectly consistent, and harmonize throughout; yet, as they were *secondarily* written by different authors, on various topics and in different styles, those books are in the first instance to be compared, which were composed by the same author, in the same language, and on a parallel subject.

(3.) When the mind is struck with a resemblance, consider whether it is a true resemblance, or whether the passages are sufficiently similar, that is, not only whether the word, but also the thing, corresponds, in order to form a safe judgment concerning it.

It often happens that *one* word has several distinct meanings; one of which obtains in one place, and one in another place. When, therefore, words of such various meanings present themselves, all those passages where they occur are not to be immediately considered as parallel, unless they have a similar power. Thus, if any one were to compare Jonah iv. 10 (where mention is made of the gourd which came up in a night, and perished in a

night, and which in the original Hebrew is termed, *the son of a night*) with 1 Thess. v. 5, where Christians are called, "not children of the night, but *children of the day*," it would be a spurious parallel.

(4.) Where two parallel passages present themselves, the clearer and more copious place must be selected to illustrate one that is more briefly and obscurely expressed.

(5.) No assistance is to be derived from similar passages, the sense of which is uncertain.

Ancient versions.— Of the ancient versions of the holy Scriptures, and their uses in sacred criticism, an account has already been given in pages 131—147, 152. To those who are able to consult them, these versions afford a very valuable aid in the interpretation of the bible; for they were the works of men who enjoyed several advantages above the moderns for understanding the original languages and the phraseology of Scripture. Words that occur but once are frequently illustrated by this means. The versions are useful, too, to confirm meanings otherwise deduced, and to show which of many meanings is to be preferred.

An example of the use of versions may be produced. In the first promulgation of the gospel to mankind (Gen. iii. 15), God said to the serpent that beguiled our first parents, "And I will put enmity between thee and the woman, and between thy seed and her seed; and *it* (that is, the seed of the woman, as our authorized translation rightly expounds it) shall bruise thy head; and thou shalt bruise his heel." But in the Anglo-Romish version, after the Latin Vulgate (which has *ipsa conteret caput tuum*), it is rendered, "*She* shall bruise his head," as if a woman should do it; which the Romanists interpret of the Virgin Mary, and thus ascribe to her this great victory and triumph over sin and Satan, and are taught to say in their addresses to her, *Adoro et benedico sanctissimos pedes tuos, quibus antiqui serpentis caput calcâsti*; that is, "I adore and bless thy most holy feet, with which thou hast trampled on the head of the old serpent." That this rendering of the Romanists is erroneous is proved by the Septuagint Greek version, by the Chaldee paraphrase, and by the Syriac version, all of which refer the pronoun *it* to the seed of the woman, and not to the woman herself.

In applying ancient versions, as an auxiliary, to the interpretation of Scripture, it is material to remember that, since no version can be absolutely free from error, we ought not to rely implicitly on any one translation. Versions of versions, that is, versions not made immediately from the Hebrew of the Old Testament, or the Greek of the New Testament, are of authority only in determining the meaning of the version from which they are taken.

The following translations may be especially mentioned:—

I. The Alexandrian or Septuagint Greek version, from its very great antiquity, and its influence on the style of the New Testament, claims the first place. Next in order is,

II. The Syriac Peshito, which is particularly serviceable for the interpretation of the New Testament.

III. The Latin Vulgate, with the exception of the Psalms, claims the third place.

IV. The Targums, or Chaldee paraphrases, especially that of Jonathan Ben Uzziel, illustrate many difficult passages in the Old Testament, as well as in the New Testament.

V. The Jewish Antiquities of Josephus, the historian of the Jewish nation, may in a sense be reckoned among the ancient versions; for though, on some occasions, he followed the Septuagint version, yet he derived his representations of sacred history chiefly from the Hebrew text, as is evident by his abandoning the sense of the version in very many places. With regard to these he is an evidence of great authority, for he is more ancient than the other translators, except the Alexandrian or Septuagint: the Chaldee was his vernacular dialect; and, as he was a learned priest, and subsequently a commander of an army in Galilee, during the war with the Romans, he was well versed in all ecclesiastical, civil, and military matters. But his readers will find it necessary not rashly to give credence to all his statements, especially such as are warped in favour of his own nation, or even of the heathens, or such as represent the temple of Solomon by a description taken from that of Herod. Josephus, indeed, is serviceable for the illustration of customs more than of diction.

VI. Other versions made immediately from the Hebrew and Greek originals follow next in order.

Scholiasts and glossographers.—I. Scholia are short notes on ancient authors, and are of two kinds—*exegetical* or explanatory, and *grammatical*. The former briefly explain the *sense* of passages, and are, in fact, a species of commentary; the latter, which are here to be considered, illustrate the force and meaning of *words* by other words which are better known. Such scholia are extant on most of the ancient classic authors. On the Old Testament, we believe, there are no ancient scholia extant; but on the New Testament there are several collections, which present themselves under three classes.

1. Scholia taken from the writings of the Greek fathers, who in their homilies and commentaries have often briefly explained the force of particular words. The homilies of Chrysostom, in particular, abound with these scholia; and from his works, as well as those of Origen and other fathers, Theodoret, Theophylact, and other more modern Greek expositors, have extracted what they found concisely stated relative to the meaning of words.

2. Scholia written either in the margin, within the text, or at the end of manuscripts. Many of this description have been published separately by Wetstein in the notes to his edition of the Greek Testament, and by Matthæi in his New Testament.

3. Ancient scholia, which are also exegetical or explanatory. These, in fact, are short commentaries.

II. A glossary differs from a lexicon in this respect, that the former treats only of words that really require explanation, while the latter gives the general meaning of words.

The authors of the most ancient glossaries are Hesychius, Suidas, Phavorinus, Photius, and Cyril of Alexandria. Ernesti selected from the first three of these writers, and also from the *Etymologicon Magnum*, whatever related to the New Testament, and published the result of his researches at Leipsic, in 1786; from which Schleusner has extracted the most valuable matter, and inserted it in his lexicon to the New Testament.

In estimating the value of scholiasts and glossographers, and also the weight of their testimony, for ascertaining the force and meaning of words, it is of importance to consider, first, whether they wrote from their own knowledge of the language, and have given us the result of their own learning, or whether they com-

piled from others. Almost all the scholia now extant are compiled from Chrysostom, Origen, or some other fathers of the third and fourth centuries: if the scholiast have compiled from good authorities, his labours have a claim to our attention. In proportion, therefore, to the learning of a scholiast (and the same remark will apply to the glossographer), he becomes the more deserving of confidence; but this point can only be determined by daily and constant use. The Greek fathers are better interpreters of New Testament language than the Latin fathers.

The testimony of foreigners who have acquired a language. — The testimony of those who, though foreigners, have acquired a language, is an important help for ascertaining the notion affixed to a word by those persons by whom such language was formerly spoken. Thus the writings of Philo and Josephus, who were Jews, and also those of the emperor Marcus Antoninus, may be used to illustrate the meaning of Greek words; because, although foreigners, they well understood the Greek language. Grotius, Elsner, Raphelius, Loesner, Kypke, Carpzov, and others, have been diligent in this department of sacred literature.

2. — Indirect Testimonies for ascertaining the Usus Loquendi.

The context. — A most important assistance for investigating the meaning of words and phrases is the consideration of the *context*, or the consideration of the preceding and subsequent parts of a discourse. The definitions and examples and parallelisms noted above involve a reference to the context; but there are additional observations which must here be made.

Words taken out of their connection are often indeterminable: it is only by a consideration of the preceding and subsequent expressions that we in many cases can tell which of several significations is the suitable one, and whether the term is to be taken literally or figuratively. Thus the words of Micaiah (1 Kings xxii. 15) might be uttered affirmatively, or in an ironical sense. That the latter was intended is clear from the context, from the adjuration of Ahab, and from what the prophet subsequently said. Again, the subject and predicate will illustrate each other. Thus, in John i. 10, ἐγένετο is joined with κόσμος. The latter must be

taken in the sense of the *material world;* so that the verb must be interpreted as literally *made.* Moreover, the signification of words is often determined by the adjuncts. In Psal. xxvi. 6, we find, "I will wash my hands *in innocency:*" it was therefore a figurative washing that was meant. So, also, Heb. xiii. 15, "sacrifice *of praise*," showing what kind of sacrifice was intended.

The epithets of Scripture are, further, to be carefully weighed, as they have either a declarative or explanatory sense, or serve to distinguish one thing from another, or unite these two characters.

Examples are, of the *exegetical* or *explanatory*, Tit. ii. 11; where the grace of God is termed *saving*, not as if it were intended to say there was any other grace bestowed which is not saving, but because the grace of God revealed in the gospel is the primary source of eternal life; of the *diacritical* or *distinctive*, 1 Pet. v. 4, where the crown of glory is termed *never-fading*, to distinguish it from the corruptible wreath gained in the ancient games; of the *explanatory* and *distinctive*, Rom. ix. 5; where Christ is called *God blessed for ever*, by which his divine nature is *declared*, and he is eminently *distinguished* from Gentile deities.

Analogy of languages. — Analogy of languages is an important aid in enabling us to judge of the signification of words. *Analogy* means *similitude.* For instance, from the meaning attached to the forms of words, their position, connection, &c., in one, or rather in many cases, we agree to establish a similarity of meaning, where the phenomena are the same, in another. This analogy is the foundation of all the rules in grammar, and of all that is established and intelligible in language. The analogy of languages is of different kinds, viz. 1. The *analogy of any particular language* (that is, of the same language with that which is to be interpreted), the principles of which are developed by grammarians. This kind of analogy has been termed grammatical analogy. 2. The *analogy of kindred languages.*

1. Use of grammatical analogy.

Grammatical analogy is not only useful in finding the *usus loquendi*, but also applicable to some doubtful cases: for instance, when the kind of meaning, generally considered, is evident (by comparing other similar words, and methods of speaking, con-

cerning such things, appropriate to the language), we may judge of the especial force or power of the word, by the aid of grammatical analogy.

In 1 Pet. v. 5, where many critics have attached an emphatic sense to ἐγκομβώσασθαι, we must compare the other Greek phrases which relate to clothing or investing; and thus we shall see that the prepositions περί, ἀμφί, and ἐν, are used in composition without any accession of meaning to the verb thereby; for instance, ἱμάτιον περιβάλλειν, ἀμφιβάλλειν, or ἐμβάλλειν, simply means to *put on a garment*. Consequently, ἐγκομβώσασθαι means no more than ἐνδύσασθαι, which is used for it by Clemens Romanus. The meaning, therefore, of St. Peter's expression, "be clothed with humility," is to *exhibit a modest behaviour*.

2. Analogy of kindred languages.

Another analogy is that of kindred languages, either as descended from one common stock, as the Hebrew, Syriac, Chaldee, and Arabic; or derived the one from the other, as Latin and Greek.

Besides the critical use to which the cognate or kindred languages may be applied, they afford very considerable assistance in interpreting the sacred writings. They confirm by their own authority a Hebrew form of speech, already known to us from some other source: they supply the deficiencies of the Hebrew language, and make us fully acquainted with the force and meaning of obscure words and phrases, of which we must otherwise remain ignorant, by restoring the lost roots of words, as well as the primary and secondary meanings of such roots; by illustrating words, the meaning of which has hitherto been uncertain; and by unfolding the meanings of other words that are of less frequent occurrence, or are only once found in the Scriptures. Further, the cognate languages are the most successful, if not the only means of leading us to understand the meaning of phrases, or idiomatical combinations of words found in the bible, the meaning of which cannot be determined by it, but which, being agreeable to the genius of the cognate languages, are preserved in books written in them.

In consulting the cognate languages, however, much care and attention are requisite, lest we should be led away by *any*

verbal or *literal* resemblance that may strike the mind, and above all by *mere* etymologies, which, though in some instances they may be advantageously referred to, are often uncertain guides. The resemblance or analogy must be a *real* one. We must, therefore, compare not only similar words and phrases, but also similar modes of speech, which, though perhaps differing as to the etymology of the words, are yet evidently employed to designate the same idea. The following are illustrative examples:—

In Isai. xxii. 8, the meaning is obscure. But we find in Arabic writers the phrase "stripping off the veil" used to express the deep ignominy that would be suffered. Hence, we conclude that Isaiah meant to describe the extreme misery endured by Judah. In Prov. xi. 21, we read, "though hand join in hand." There is a similar Syriac phrase, signifying "one after the other." So the passage may be taken to mean that the wicked shall be punished from generation to generation.

CHAPTER II.

INVESTIGATION OF THE SENSE OF SCRIPTURE.

ATTENTION having been paid to the mode of ascertaining the signification of words and phrases, we may proceed to examine the meaning of propositions and sentences, that is, to the investigation of the sense of the sacred writers. This investigation must be conducted on principles similar to those adopted in ascertaining the meaning of terms. The passage itself must be examined; and additional light must be sought from the context, from parallels, and other less immediate sources.

The first step is to settle the right construction of a sentence. We must attend to the punctuation: we must see whether there are ellipses to be supplied, whether or no the sentence is interrogative, and must make a careful adjustment of the various parts.

For example, in Rom. ix. 5, the latter clause cannot be a doxology, as some would have it, because in that case the predicate, εὐλογητός, should have preceded the name of God; because

the ὢν would be superfluous; because a doxology here would be unmeaning; and because the same expression is twice elsewhere used by Paul (Rom. i. 25; 2 Cor. xi. 31), in both cases as an assertion regarding the subject of the sentence. In Prov. xxx. 15, our authorized version supplies a word, which is needless: "Give, Give," are the names of the "two daughters of the horse-leech."

It is also necessary to ascertain the proper construction of a period, its syntactical principles, the relation between the subject and the predicate, with the due dependence of the subordinate clauses on the main part of the sentence. The subject and predicate of a proposition are in general readily distinguished. The subject, for the most part, precedes the predicate. The first has the article in Greek, not so the other. In Hebrew, if a substantive is the predicate, it follows the subject, which stands after the verb; if an adjective is the predicate, it has no article, and comes first. Of course there are some exceptions to these general rules. As an example, we may take 1 Tim. vi. 5, where εὐσέβειαν is the subject, so that we must translate *that godliness is a source of gain.*

SECTION I.—The Sense of Scripture defined and illustrated.

I. The *literal sense* of any place of Scripture is that conception which, according to the purpose of the Holy Spirit, is conveyed to the reader immediately by the words of Scripture, taken either properly or figuratively.

Gen. i. 1, "God created the heaven and the earth." These words mean what they literally import, and are to be interpreted according to the letter. So in John x. 30, "I and the Father are one;" where the deity of Christ and his equality with the Father are distinctly asserted.

The literal sense has also been termed the *grammatical* sense. When words are taken properly and physically, as in John i. 6, "There was a man whose name was John," this is called the proper literal sense. When, however, words are taken metaphorically and figuratively, that is, are diverted to a meaning which they do not *naturally* denote, but which they nevertheless intend

under some figure or form of speech—as when the properties of one person or thing are attributed to another—this is termed the *tropical* or *figurative* sense. Thus, when hardness is ascribed to *stone*, the expression is used literally, when to the *heart*, it is used figuratively. Yet the sense of a proposition may be literal, while the terms used in it are figurative or tropical.

The literal sense has been also called the *historical* sense, as conveying the meaning of the words and phrases used by a writer at a certain time. Thus, in Gen. x. 5, the word *isles* signifies every inhabited region, particularly the western coasts of the Mediterranean, and the seats of Japhet's posterity; but, in a later age, as in Esth. x. 1, it denotes islands properly so called.

Interpreters now speak of the true sense of a passage as the *grammatico-historical* sense; and exegesis, founded on the nature of language, is called grammatico-historical. The compound name is used to show that both grammatical and historical considerations are employed in making out the sense.

II. Where, besides the direct sense, there is attached to a passage a more remote meaning, this is termed the *mediate*, *spiritual*, or *mystical* sense, and may be defined as that conception which is conveyed by the Holy Spirit, not immediately by words, but by things or persons described in words.

There are the following forms of this spiritual signification:—

(1.) Where the narrative is purely fictitious. Of this the parables of our Lord, intended symbolically to convey religious and moral instruction, will supply examples. This sense has consequently been called the parabolical sense, also, by some, the moral or tropological sense.

(2.) Where the events or things described have a symbolical meaning. Thus we have in Scripture narratives of real transactions, and accounts of instituted rites, which were intended to teach by visible representations. Lessons of divine truth were thus acted out before those who beheld them; and the record is intended similarly to convey instruction to our minds. Some of these symbolical acts are still to be performed—as the sacraments which Christ has instituted in his church, which are both means of grace, and pregnant with symbolical meaning.

(3.) Where the events or things described are prefigurative. Some facts and institutions, besides their present signification, had respect to the future evolution of God's purposes. There was a prophetic as well as a doctrinal element in them. And this is the typical sense of Scripture. The same institution might be regarded in two points of view. It might have lessons for the living, for the inculcation of principles, and for a test of obedience; and it might point forward to the development of a future age, and unfold, perhaps, still more weighty truths to men who witnessed the accomplishment in the anti-type of all that the type prefigured. Hence, a symbolical act or institution might be also typical. The eucharist is symbolical; the passover symbolical and typical.

III. The *moral sense* or interpretation, advocated by Kant, consists in setting aside the laws of grammatical and historical interpretation, and attributing a moral meaning to those passages of Scriptnre which, agreeably to grammatical interpretation, contain nothing coincident with the moral dictates of unassisted reason. According to this hypothesis, nothing more is necessary than that it be *possible* to attach a moral meaning to the passage; it is of little moment how forced or unnatural it may be. Against this mode of interpretation (here noticed in order to put the student on his guard) the following weighty objections have been urged:—

1. Such a mode of explaining Scripture does not deserve the name of interpretation; for this moral interpreter does not inquire what the Scriptures actually *do* teach by their own declarations, but what they *ought* to teach, agreeably to his opinions.

2. The principle is incorrect, which is assumed as the basis of this mode of interpretation: viz. that the grammatical sense of a passage of Scripture cannot be admitted, or at least is of no use in ethics, whenever it contains a sentiment which reason alone could not discover and substantiate.

3. Such a mode of interpretation is altogether unnecessary; for the bible is abundantly sufficient for our instruction in religion and morality, if its precepts are construed as applying directly or by consequence to the moral necessities of every man.

And, although there are passages of difficult explanation in the bible, as might naturally be expected from the antiquity and peculiar languages of the Scriptures, yet, in most instances these passages do not relate to doctrines; and, when they do, the doctrines in question are generally taught in other and plainer passages.

4. As, on this plan, the mere possibility of attaching a moral import to a text is regarded as sufficient for considering it as a true signification, almost every passage must be susceptible of a multitude of interpretations; as was the case during the reign of the mystical and allegorical mode of interpretation, which has long since been exploded. This will produce confusion in religious instruction, want of confidence in the bible, and, indeed, a suspicion as to its divine authority; for such must be the natural effect of the moral interpretation on most minds.

5. Lastly, if such a mode of interpreting the doctrines of Christianity should prevail, it is not seen how insincerity and deceit, on the part of interpreters, are to be detected and exposed.

IV. Equally untenable is the hypothesis of some modern critics, that the declarations of Jesus Christ and his apostles are an *accommodation to popular opinion and prejudice.* For not only do the advocates of this hypothesis make a very arbitrary supposition, but they violate the fundamental principles of interpretation, and deny that authority and credibility which must be ascribed both to Jesus and to his apostles. They urge that the Jews were, in our Lord's time, much given to the allegorical interpretation of Scripture, and that, as they had thus succeeded in making the Old Testament seem to contain predictions of a Messiah, Jesus felt it necessary to pursue the same method as a means of bringing the Jews to a better knowledge of religion. But how little foundation this system of accommodation really has will appear from the following arguments:—

1. The moral character of Jesus and his apostles renders such a supposition inadmissible.

2. The supposition that Jesus and his apostles propagated falsehoods under the garb of truth is overturned by the fact, that miracles evinced their high authority as teachers.

3. No sure criteria can be given, which shall enable us to distinguish between such of their declarations as they believed themselves, and those in which they accommodated themselves, if, as is pretended, they really did so, to the erroneous notions of the Jews. The Scriptures nowhere make a distinction between what is universally true, and what is only local or temporary. The theory of accommodation involves the whole of revelation in uncertainty.

4. Many of those coincidences between the instructions of Christ and the Jewish opinions, which have been referred to accommodation, cannot even be proved to be historically true. The rabbinical writings, which are appealed to, are of more recent origin than the age of Christ and his apostles, at which time it cannot be shown that allegorical interpretation was common. If, however, some of the instructions of Jesus and his apostles did coincide with the popular opinion of the Jews, it will by no means follow that they must therefore have been erroneous. So far as these Jewish opinions were correct, they were worthy of the approbation of Jesus; and the providence of God may, by previous intimations of them, have paved the way for the reception of the peculiar doctrines of Christianity.

5. The necessity for such an accommodation, on the part of Jesus and his apostles, cannot be proved.

V. Some other untenable modes of interpretation may be noticed, as that of the Romanists, who would allow no other sense of Scripture than that which the church holds.

But this is inadmissible. For no sufficient ground can be shown for the assumed authority of infallibly interpreting Scripture. It is reasoning in a circle to gather from Scripture the right to decide what Scripture says. On such a principle, again, the repeated commands to search the Scriptures and to prove doctrines thereby, would be nugatory. Moreover, if this were a just claim, there could be no variety of interpretations in different ages. And yet instances can be produced of a sense put upon Scripture at one time which afterwards was abandoned. Expositions, too, of passages have been given by the highest Roman authorities, which are manifestly untenable. When it is added that a version, the Vulgate, has been declared the authoritative standard of Scrip-

ture, enough has been said to prove that the claim of the Roman church to dictate the sense of Scripture cannot be sustained.

VI. Another objectionable mode of interpretation is that pursued by such as maintain that the internal word, as they call it—that is to say, peculiar revelations of which they boast—is a criterion for the sense of Scripture.

VII. There is still another mode of interpretation, viz., that which puts upon the words of Scripture every sense they can be made to bear, and which, consequently, supposes that in the plainest parts of historical narrative deep mysteries are intended to be conveyed. Thus there are those who imagine that the doctrines of the gospel may be deduced from such passages as Josh. xv. 14.

But the objections to such a system are obvious. For it is bound by no rule, but depends on a man's fancy. Hence Scripture will be made to contradict itself; for different persons are sure to expound the same place differently; and the bible must become a book of riddles, obscure to the ordinary reader, open only to the ingenuity of the quick-witted.

SECTION II. — Of the Subject-Matter.

As there are words that have various meanings, some uncertainty may exist as to which of their different senses is to be preferred in a particular place; yet the ambiguity in such cases may in general be removed, and the proper signification of the passage in question may be determined; for the *subject-matter*—that is, the topic of which the author is treating—plainly shows the interpretation that must be given.

1. Some parts of the bible are written in a responsive or dialogue form, as Psal. xxiv.; Isai. vi. 3; and Rom. iii. 1—9. And the sense of a text is frequently mistaken, by not observing who is the speaker, and what is the specific topic of which he treats, and also by not attending to the frequent changes and successions of persons occurring in the Scriptures, and especially in the prophetic writings.

2. The word בָּשָׂר literally signifies the *skin;* by a metonymy (see p. 199), the *flesh* beneath the skin; and by a synecdoche

(see p. 210) it denotes *every animal*, especially man, considered as infirm or weak, as in Jer. xvii. 5, "Cursed be the man that trusteth in man, and maketh *flesh* his arm;" but that the word *flesh* is to be understood of *man* only in Gen. vi. 12, will be evident on the slightest inspection of the subject-matter, "All flesh had corrupted his way," that is, all men had departed from the rule of righteousness.

But it is not merely with reference to the meaning of particular passages that a consideration of the *subject-matter* becomes necessary to the right understanding of Scripture. It is further of the greatest importance, in order to comprehend the various dispensations of God to man, which are contained in the sacred writings. For, although the bible comprises a great number of books, written at different times, yet they have a mutual connection, and refer, in the Old Testament, with various but progressively-increasing degrees of light and clearness, to a *future* Saviour, and in the New Testament to a *present* Saviour. With respect, therefore, to the several divine dispensations to man, the subject-matter of the whole bible ought to be attentively considered; but, as each individual book embraces a particular subject, it will also be requisite carefully to weigh its subject-matter, in order to comprehend the design of the author.

Section III. — Of the Context.

I. The *context* has been already referred to for the purpose of discovering the meaning of words: it must now be considered as illustrating the sense of a proposition.

The context of a discourse in the Scriptures may comprise either one verse, a few verses, entire periods or sections, entire chapters, or whole books. Thus,—

1. If 1 Cor. x. 16 be the passage under examination, the preceding and subsequent parts of the epistle, which belong to it, are chapters viii., ix., x.

2. If Isai. li. be the chapter in question, the reader must not stop at the end of it, but continue his perusal to lii. 12; for these together form one subject of prediction, in which the prophet

is announcing to his countrymen the certainty of their return from the Babylonish captivity. This entire portion ought, therefore, to be read at once, in order to apprehend fully the prophet's meaning.

3. In like manner, the verses lii. 13—liii. 12 form a new and entire section relative to the sufferings of the Messiah. Here, then, is a wrong division of chapters, to which no regard should be paid in examining the context of a book. Chap. li. ought to include lii. 12; and lii. ought to commence at v. 13, and be continued to the end of liii.

4. So Col. iv. 1 ought to be joined to iii. The slightest attention to this point will enable a diligent student to add numerous other examples.

II. Hints for examining the context.

1. Investigate each word of every passage.

2. Next, examine the entire passage with minute attention. Sometimes a single passage will require a whole chapter, or several of the preceding and following chapters, or even the entire book, to be perused, and that not once or twice, but several times. For instance, that otherwise-difficult passage, Rom. ix. 18, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," will become perfectly clear by a close examination of the context, beginning at viii. 18, and reading to the end of chap. xi.; this portion of the epistle being most intimately connected.

3. A verse or passage must not be connected with a remote context, unless the latter agree better with it than a nearer context. Thus, Rom. ii. 16, although it makes a good sense if connected with the preceding verse, makes a much better when joined with verse 12 (the intermediate verses being read parenthetically as in the authorized version); and this shows it to be the true and proper context.

4. Examine whether the writer continues his discourse, lest we suppose him to make a transition to another argument, when, in fact, he is prosecuting the same topic. Rom. v. 12 will furnish an illustration of this remark. From that verse to the end of the chapter, St. Paul produces a strong argument to prove that, as all men stood in need of the grace of God in Christ to redeem

them from their sins, so this grace has been afforded equally to all, whether Jews or Gentiles. To perceive the full force, therefore, of the apostle's conclusion, we must read the *continuation* of his argument from v. 12 to the close of the chapter.

5. The parentheses which occur in the sacred writings should be particularly regarded; but no parenthesis should be interposed without sufficient reason. Parentheses, being contrary to the genius and structure of the Hebrew language, are, comparatively, of rare occurrence in the Old Testament. But in the New Testament they are frequent, especially in the writings of St. Paul; who, after making numerous digressions (all of them appropriate to, and illustrative of, his main subject), returns to the topic which he had begun to discuss.

Examples are, Acts i. 15, 16, "Peter said (the number, &c.), Men and brethren," &c.; 1 Cor. viii. 1, "We know that we all have," &c., to the end of the first clause in v. 4, is in like manner parenthetical. The connection, therefore, of v. 1 with v. 4, is this, "Now, as touching things offered unto idols (we know that we all have knowledge, &c.), we know that an idol is nothing," &c.

6. No explanation must be admitted but that which suits the context.

7. Where no connection exists with the preceding and subsequent parts of a book, none should be sought. This observation applies to the Proverbs of Solomon.

Section IV. — Of Parallel Passages.

Parallels have been referred to before, and applied to the explanation of terms. But they have a further use, and may illustrate the meaning of propositions, and throw light upon historical narratives.

Parallels were shown to be properly divided into verbal and real: with these last we have now to do. A *real parallelism* or *analogy* is when the same thing is treated of, designedly or incidentally, in the same words, or in others more clear and copious. Real parallelisms are two-fold—historical, and didactic or doctrinal.

(1.) A *historical* parallelism of things is when the same thing

or event is related: it is of great use for the right understanding of the four Gospels. Thus, the account of the stilling of a tempest is more copiously given by Mark (iv. 36—41) and Luke (viii. 22—25) than by Matthew (viii. 24—27). Many passages in Genesis are parallel to 1 Chron. i.—ix.

(2.) A *didactic* or *doctrinal* parallelism of things is where the same thing is taught. This species of parallel is of great importance for comprehending the doctrines inculcated in the bible. Thus, in 2 Cor. i. 21, God is said to have "anointed" us: a parallel passage, where the expression is so explained as to give an idea of the thing intended, is 1 John ii. 20, where true Christians are said to have an "unction from the Holy One, and to know all things;" and in v. 27, "the same anointing" is said to "teach all things." If, then, the effect of this unction be that we should know all things, the anointing will be whatever brings knowledge, and therefore *teaching*. From this comparison of passages, therefore, we learn that the unction intended is that of the Holy Spirit, whose office is to teach all things, and to guide into all truth (John xiv. 26, and xvi. 13). The epistle of Jude, again, is parallel to, and should be compared with, 2 Pet. ii.

Care must be used not to gather parallels at random. Many of those indicated in common reference bibles are apparent rather than real; *e. g.*, when Psal. xlv. 1, 6, 7, is supposed parallel to Isai. xxxii. 1, 2. Neither must the same event, narrated by two or more writers, be considered as more than one, and made a parallel to itself. The following rules, which have been laid down to indicate the varying degrees of probability that a real parallelism exists, may be found of service:—

1. The lowest attaches to parallel passages indiscriminately collected, unless some great fundamental truth be in question.

2. The next belongs to parallels gathered generally from the Old Testament.

3. There is a yet-higher probability to be ascribed to such as come from contemporary writers, as those of the New Testament;

4. And it is increased if the contemporary authors were similarly situated.

5. Passages selected from different productions of the same author stand in a higher place;

6. And those still higher which come from the same work;

7. While the very highest are those from the same portion of the same work.

By attention to these rules great light will be thrown on the investigation of doctrinal truth.

Section V. — Of the Scope.

I. A consideration of the *scope*, or design, which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the bible; because, as every writer had some design which he proposed to unfold, it is natural to conclude that he would express himself in terms adapted to his purpose. To be acquainted with the scope, therefore, is to understand the chief part of the book. The scope of an author is either *general*, or *special:* by the former, we understand the design which he proposed to himself in writing his book; by the latter, we mean that design which he had in view when writing particular sections, or even smaller portions of his work.

II. The following hints for ascertaining the scope may be found useful. The means by which to ascertain the scope of a *particular* section or passage being nearly the same with those which must be applied to the investigation of the *general* scope of a book, we shall briefly consider them together in the following observations:—

1. When the scope of an entire book, or of any particular portion of it, is expressly mentioned by the sacred writer, it should be carefully observed.

The scope and end of the whole bible collectively is contained in its manifold utility, which St. Paul expressly states in 2 Tim. iii. 16, 17; and also in Rom. xv. 4. In like manner, the author of Ecclesiastes announces, at the beginning of his book, the subject he intends to discuss, viz., that all human affairs are vain, uncertain, frail, and imperfect; and, such being the case, he proceeds to enquire, "What profit hath a man of all his labour which he taketh under the sun?" (Eccles. i. 2, 3). And, towards the close of the same book (xii. 8), he repeats the same assertion, the truth

of which he had proved by experience. So, in the commencement of the book of Proverbs, Solomon distinctly announces their scope (i. 1—4, 6). St. John (xx. 31) announces his object in writing his Gospel to be, that men "might believe that Jesus is the Christ, the Son of God; and that believing" they "might have life through his name." Therefore, all those discourses of our Lord, which are recorded almost exclusively by this evangelist, are to be perused with reference to this particular design.

2. The scope of the sacred writer may be ascertained from the known occasion upon which his book was written, and also from the history of the times. We know from history that many persons disseminated errors, and defended Judaism, in the time of the apostles, who, therefore, found it necessary to oppose and refute such errors. This was the occasion of St. Peter's second epistle; and this circumstance will enable us to ascertain the scope of many of the other apostolic letters.

3. The express conclusion, added by the writer at the end of an argument, demonstrates his general scope.

Thus, in Rom. iii. 28, after a long discussion, St. Paul adds this conclusion: "Therefore we conclude that a man is justified by faith without the deeds of the law:" hence, we perceive the design with which the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the epistles may easily be ascertained by means of the particles "wherefore," "seeing that," "therefore," "then," &c.; as well as by the circumstances directly mentioned or referred to.

SECTION VI. — Of the Analogy of Faith.

I. The *analogy of faith* may be defined to be that general rule of doctrine which is deduced, not from two or three parallel passages, but from the harmony of all parts of Scripture in the fundamental points of faith and practice. The expression is borrowed from Rom. xii. 6, where St. Paul exhorts those who "prophesy" in the church to "prophesy according to the proportion" or "the analogy of faith." The apostle's words do not, however, mean an objective rule of faith, but are rather

an exhortation to each to exercise his function according to the gift bestowed upon him, not going beyond, not falling short, of what God had communicated to him. It is clear that God's design in the system of religion taught in the gospel must be uniform: the Scripture, then, in which that system is contained must be interpreted consistently.

The analogy of faith has been distinguished into *positive* and *general*. The *positive* is that which is grounded on plain, distinct, precise declarations of Scripture. To this belong the fundamental doctrines of the being of a God, and the gift of a Saviour. The *general* is that which we learn not so much from actual declarations as from the scope and evident tendency of the Scripture teachings, which seem, as it were, to labour to produce a particular impression on us. Thus our Lord was constantly taking pains to eradicate formalism, and to purify God's service therefrom.

The passages from which this analogy is deduced must be plain, else it would be a mere inference; harmonious, or their testimony could not stand together; and numerous, for the peculiar idea is the embodiment into one of various teachings by various writers. Isolated statements, then, must be interpreted so as not to draw a meaning from them disagreeing with the general tenor of the divine word. A doctrine may be true even though not incorporated into the analogy of faith, if there be any one plain declaration of it. But then it will not contradict that analogy. And so some of the dogmas of the Romish church are to be rejected, not because the alleged proof depends upon but one passage, but because that proof is unsound, the passage is misinterpreted, or made to speak in opposition to the rest of Scripture.

II. Hints for investigating the analogy of faith.

1. Whenever any doctrine is manifest either from the whole tenor of divine revelation, or from its scope, it must not be weakened or set aside by a few obscure passages.

No truth is more frequently asserted in the bible than this, that God is good, not only to *some* individuals, but also towards *all* men (see Psal. cxlv. 9; Ezek. xviii. 23, 32; John iii. 16; Tit. ii. 11, &c., &c.). If, therefore, any passages occur which *appear* to contradict the goodness of God, in such case the very clear

and certain doctrine is not to be impugned, much less set aside, by these obscure places; which, on the contrary, ought to be illustrated by such passages as are more clear. Thus Prov. xvi. 4 has been supposed to refer to the predestination of the elect and the reprobation of the wicked, but without any foundation. The passage, as some critics maintain, *may* be more correctly rendered, " The Lord hath made all things to answer to themselves," or aptly to refer to one another, " yea, even the wicked, for the evil day," that is, to be the executioners of evil to others; on which account they are in Scripture termed the rod of Jehovah (Isai. x. 5), and his sword (Psal. xvii. 13). But there is no necessity for rejecting the received version; the plain and obvious sense of which is that there is nothing in the world which does not contribute to the glory of God, and promote the accomplishment of his adorable designs.

2. No doctrine can belong to the analogy of faith which is founded on a *single* text.

Every essential principle of religion is delivered in more than one place. Besides, single sentences are not to be detached from the places where they stand, but must be taken in connection with the whole discourse. From disregard to this rule, the *temporary* direction of the apostle James (v. 14, 15) has been perverted by the church of Rome, and rendered, instead of a means of bodily recovery, a permanent ordinance, when recovery is desperate, for the salvation of the soul.

3. The *whole* system of revelation must be explained, so as to be consistent with itself. When passages appear to contradict the general sense of Scripture, in such case *that* must regulate our interpretation of them.

4. An ambiguous or figurative text must never be interpreted in such a sense as to make it contradict the general teaching of those which are plain and literal.

In explaining the Scriptures, consistency of sense and principles ought to be supported in all their several parts; and, if any one part be so interpreted as to clash with another, such interpretation cannot be justified. Nor can it be otherwise corrected than by considering every doubtful or difficult text, first by itself, then with its context, and then by comparing it with other

passages of Scripture, and thus bringing what may seem obscure into a consistency with what is plain and evident.

The doctrine of transubstantiation, inculcated by the church of Rome, is founded on a strictly-literal interpretation of figurative expressions, "This is my body," &c. (Matt. xxvi. 26, &c.), and "The bread . . . is my flesh," "eat my flesh," "drink my blood" (John vi. 51—58). But, independently of this, we may further conclude that the sense put upon the words, "This is my body," by the church of Rome cannot be the true one, being contrary to the express declaration of the New Testament history, from which it is evident that our Lord is ascended into heaven, where he is to continue "till the time of the restitution of all things" (Acts iii. 21), that is, till his second coming to judgment. How then can his body be in ten thousand several places on earth at one and the same time?

5. "Where several doctrines of equal importance are proposed, and revealed with great clearness, we must be careful to give to each its full and equal weight."

"Thus, that we are saved by the free grace of God, and through faith in Christ, is a doctrine too plainly affirmed by the sacred writers to be set aside by any contravening position (Eph. ii. 8). But so, on the other hand, are the doctrines of repentance unto life, and of obedience unto salvation (Acts iii. 19; Matt. xix. 17). To set either of these truths at *variance* with the others would be to frustrate the declared purpose of the gospel, and to make it of none effect. Points thus clearly established, and from their very nature indispensable, must be made to correspond with each other; and the exposition which best preserves them unimpaired and undiminished will in any case be a safe interpretation, and most probably the true one. The analogy of faith will thus be kept entire, and will approve itself, in every respect, as becoming its divine Author, and *worthy of all acceptation*" (Bp. Vanmildert's "Bampton Lectures," pp. 203, 204).

It must, however, be always borne in mind, that, valuable as this aid is, it is to be used only *in concurrence* with those which have been illustrated in the preceding sections. But, by due attention to these principles, accompanied with humility and sincerity, with a desire to know and obey the revealed will of God, and

above all, with fervent supplication to the throne of grace for a blessing, the diligent inquirer after Scripture truth may confidently hope for success, and will be enabled to perceive the design of every portion of holy writ, its harmony with the rest, and the divine perfection of the whole.

Section VII. — On the Assistance to be derived from Jewish Writings in the Interpretation of the Scriptures.

Besides the various aids mentioned in the preceding sections, much important assistance is to be obtained in the interpretation of the holy Scriptures from consulting the apocryphal writings, and also the works of other Jewish authors, especially those of Josephus and Philo.

Of the writings of the Jews, the Targums or Chaldee paraphrases, which have been noticed in pp. 132, 133, supra, are, perhaps, the most important; and next to them are the apocryphal books of the Old Testament, and the Talmud.

I. The *apocryphal books* are the productions of the Alexandrian Jews and their descendants. They are all curious, and some of them extremely valuable; not only as containing documents of history and lessons of prudence and often of piety, but also as elucidating the phraseology of the New Testament, and as exhibiting the Jewish manner of narration, teaching, and arguing.

II. The *Talmud* (a term which literally signifies *doctrine*) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz., the *Mishna* or text, and the *Gemara* or commentary,

1. The *Mishna* (or *repetition*, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scripture texts; which, they pretend, were delivered to Moses during his abode on the mount, and transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by them to the men of the great sanhedrim, from whom they passed in succession to Simeon (who took our Saviour in his arms), Gamaliel, and ultimately to rabbi Jehuda, surnamed *Hakkadosh*, or the Holy. By him this

digest of oral law and traditions was completed, towards the close of the second century, after the labour of forty years. From this time it has been carefully handed down among the Jews, from generation to generation, and in many cases has been esteemed beyond the written law itself. The Mishna consists of six books or orders, sixty-three treatises, and five hundred and twenty-four chapters. Four tracts were afterwards appended.

2. The *Gemaras*, or commentaries on the Mishna, are two-fold, viz., 1. The *Gemara of Jerusalem*, compiled between the third and fifth centuries: it is but little esteemed by the Jews; and, 2. The *Gemara of Babylon*, which was compiled in the fifth century, and is filled with the most absurd fables. The Jews value it very highly. These commentaries are by them termed *Gemara*, or perfection, because they consider them as an explanation of the whole law, to which no further additions can be made, and after which nothing more can be desired. When the Mishna, or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the *Jerusalem Talmud;* and, when the commentary which was made at Babylon is subjoined to the Mishna, it is denominated the *Babylonish Talmud.*

The Mishna, being compiled towards the close of the second century, may, for the most part, be regarded as a digest of the traditions received and practised by the Pharisees in the time of our Lord. Accordingly, different commentators have made considerable use of it in illustrating the narratives and allusions of the New Testament, as well as in explaining various passages of the Old Testament; particularly Ainsworth on the Pentateuch, Drs. Gill and Clarke in their entire comments on the Scriptures, Wetstein in his critical edition of the New Testament, and Koppe in his edition of the Greek Testament, who in his notes has abridged the works of all former writers on this topic.

The rabbinical writings of the Jews are to be found chiefly in their commentaries on the Old Testament.

III. More valuable in every respect than the rabbinical writings are the works of the two learned Jews, Philo and Josephus.

1. Philo, surnamed Judæus, in order to distinguish him from several other persons of the same name, was a Jew of Alexandria, descended from a noble and sacerdotal family, and pre-eminent

among his contemporaries for his talents, eloquence, and wisdom. He was of the sect of the Pharisees, and was profoundly conversant in the Scriptures of the Old Testament, which he read in the Septuagint version, being a Hellenistic Jew: he is supposed to have been born between twenty and thirty years before the advent of Christ, and he is known to have lived some time after his ascension. In the works of Philo are many quotations from the Old Testament. His sentiments concerning the *Logos*, or Word, bear a close resemblance to those of the apostle John. We also meet in him with accounts of the customs, opinions, and actual state of the Jews, under the Roman emperors, which are calculated to throw great light on many passages of the sacred writings.

2. Flavius Josephus, also a Pharisee, was of sacerdotal extraction and royal descent, and was liberally educated. He was born A.D. 37, and was alive A.D. 96; but it is not known when he died. His writings describe many Jewish customs and opinions, and the different sects which existed among his countrymen, and thus materially contribute to the illustration of the Scriptures. His minute detail of many of the events of his own time, and, above all, of the Jewish war, and of the siege and destruction of Jerusalem, affords us the means of perceiving the accomplishment of many of our Saviour's predictions, especially of his circumstantial prophecy respecting the utter subversion of the Jewish polity, nation, and religion. The testimony of Josephus is the more valuable, as it is an undesigned testimony, which cannot be suspected of fraud or partiality.

SECTION VIII. — On the Assistance to be derived from the Writings of the Greek Fathers in the Interpretation of Scripture.

The primitive fathers were men eminent for their piety and zeal, though occasionally deficient in learning and judgment: they may be relied upon in general for their statements of facts, but not invariably for the construction which they put upon them, unless in their expositions of the New Testament, with the language of which they were intimately acquainted; and they are faithful reporters of the opinions of the Christian church.

The important testimony in behalf of the genuineness of the sacred writings of the New Testament borne by the fathers of the Christian church, and especially by the Greek fathers, has been before (pp. 11, 12) adverted to; and reference has been made to their writings as aids for determining various readings (p. 121). But there is also a value in the works of such as are *not* professed commentators for the interpretations which they give to passages *incidentally* cited by them: whence we may clearly perceive what meaning was attached to such passages in the age when the fathers respectively wrote. The following instance, having respect to the cardinal doctrine of the divinity of Christ, will elucidate the nature of this aid to the interpretation of Scripture.

In John i. 3, the work of creation is expressly ascribed to Jesus Christ. To evade the force of this testimony to his deity, Faustus Socinus affirms that τὰ πάντα, "all things," in this verse, mean the moral world — the Christian church; but to this exposition there are two objections. First, a part of these τὰ πάντα is in v. 10 represented as ὁ κόσμος, "the world;" a term nowhere applied in the New Testament to the Christian church, or to men as morally amended by the gospel. Secondly, this very world (ὁ κόσμος) which he created *did not know* or acknowledge him, αὐτὸν οὐκ ἔγνω: whereas the distinguishing trait of Christians is that they know Christ, that they know the only true God and Jesus Christ whom he hath sent. Τὰ πάντα, then, which the Logos created, mean (as common usage and the exigency of the passage require) *the universe*, the world, material and immaterial (Stuart's "Letters to Dr. Channing," lett. iii. p. 89). In this passage, therefore, Jesus Christ is unquestionably called God; and this interpretation of it is corroborated by the following passage of Irenæus, who wrote A.D. 185: "Nor can any of those things, which have been made, and are in subjection, be compared to the Word of God, *by whom all things were made*. For that angels or archangels, or thrones or dominations, were appointed by him, who is God over all, and made by his Word, John has thus told us; for, after he had said of the Word of God, that he was in the Father, he added, *all things were made by him, and without him was not any thing made*" (Irenæus, adv.

Hæreses, lib. iii. cap. 8, §§ 2, 3. Burton, "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ," pp. 80, 81, edit. 1829).

Section IX. — Historical and External Circumstances.

Historical circumstances are an important help to the correct understanding of the sacred writers. Under this term are comprised, 1. The *order;* 2. The *title;* 3. The *author;* 4. The *date* of each book; 5. The *place* where; and, 6. The *occasion* upon which the several books were written; 7. *Ancient sacred and profane history;* 8. The *chronology* or period of time embraced in the Scriptures generally, and of each book in particular; 9. *Biblical antiquities.*

I. A knowledge of the *order* of the different books, especially such as are historical, will more readily assist the student to discover the order of the different histories, and other matters discussed in them, as well as to trace the divine economy towards mankind under the Mosaic and Christian dispensations.

II. The *titles* are further worthy of notice, because some of them announce the chief subject of the book, as *Genesis,* the generation of heaven and earth; *Exodus,* the departure of the Israelites from Egypt, &c.; while other titles denote the churches or particular persons for whose more immediate use some parts of Scripture were composed, and thus afford light to particular passages.

III. A knowledge of the *author* of a book, together with the age in which he lived, his peculiar character, mode of thinking, and style of writing, as well as the incidental testimonies concerning himself, which his writings may contain, will be serviceable in elucidating Scripture. Thus, the expressions in 2 Pet. i. 18, and iii. 1, 15, prove St. Peter to have been the author of that epistle; and a comparison of the Epistles and Gospel of St. John prove also that they are the production of one and the same author.

In order to enter fully into the meaning of the sacred writers, especially of the New Testament, it is necessary that the reader in a manner identify himself with them, and invest himself with

their *affections* or feelings; and also familiarize himself with the sentiments, &c., of those to whom the different books or epistles were addressed. This canon is of considerable importance, as well in the investigation of words and phrases, as in the interpretation of the sacred volume, and particularly of the prayers and imprecations related or contained therein. If the assistance which may be derived from a careful study of the affections and feelings of the inspired writers be disregarded or neglected, it will be scarcely possible to avoid erroneous expositions of the Scriptures. Daily observation and experience prove how much of its energy and perspicuity familiar discourse derives from the affections of the speakers; and also that the same words, when pronounced under the influence of different emotions, convey very different meanings.

IV. A knowledge of the *time* when a book was written, also of the state of the church at that time, will indicate the reason and propriety of things said in such book, as well as the author's scope or intention in writing it.

Thus, when St. James wrote his epistle, the Christians were suffering a cruel persecution; in consequence of which many not only were declining in faith, love, and a holy life, but also abused the grace of God to licentiousness, boasting of a faith destitute of its appropriate fruits, that is to say, a bare assent to the doctrines of the gospel, and boldly affirmed that this inoperative and dead faith was alone sufficient to obtain salvation (ii. 17, &c.). Hence we may easily perceive that the apostle's scope was not to treat of the doctrine of justification, but, the state of the church requiring it, to correct those *errors in doctrine, and those sinful practices which had crept into the church, and particularly to expose that fundamental error of a dead faith unproductive of good works.* This observation further shows the true way of reconciling the supposed contradiction between the apostles Paul and James concerning the doctrine of justification by faith.

V. The consideration of the *place* where a book was written, or where anything was said or done, as well as of the nature of the place, and the customs which obtained there, is likewise of great importance.

The first psalm being written in Palestine, the comparison (v. 4) of the ungodly to chaff driven away by the wind will appear more apposite, when it is recollected that the threshing-floors in that country were not under cover as those in our English barns are, but that they were in the open air, without the walls of cities, and in lofty situations, in order that the wheat might be the more effectually separated from the chaff by the action of the wind (see Hosea xiii. 3). In like manner, the knowledge of the nature of the Arabian desert, through which the children of Israel journeyed, is necessary to the correct understanding of many passages in the books of Exodus, Numbers, and Deuteronomy, which were written in that desert.

VI. A knowledge of the *occasion* on which a book was written will greatly help to the understanding of the Scriptures, particularly the psalms, many of which have no title. The occasion in this case must be sought from internal circumstances.

Psal. xlii. was evidently written by David, when he was in circumstances of the deepest affliction; but, if we compare it with the history of the conspiracy of Absalom, aided by Ahithophel, who had deserted the councils of his sovereign, as related in 2 Sam. xv., and also with the character of the country whither David fled, we shall have a key to the meaning of that psalm, which will elucidate it with equal beauty and propriety.

VII. An acquaintance with the *history* of the Israelites, as well as that of the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, and other ancient nations, is of the greatest importance to the historical interpretation of the bible; for, as the Hebrew people were connected with those nations in either a hostile or a pacific manner, the knowledge of their history, customs, arts, and literature, becomes the more interesting; since it is well known that the Israelites, though forbidden to have intercourse with the heathen, did nevertheless adopt some of their institutions. More particularly, regardless of the severe prohibitions delivered by Moses and the prophets against idolatry, they borrowed idols from the Gentiles, and associated them in the worship of Jehovah! Their commercial intercourse with the Egyptians and Arabs, and especially with the Phœnicians, was very considerable; and they were

almost incessantly at war with the Philistines, Moabites, and other neighbouring nations, and afterwards with the Assyrians and Egyptians, until they were finally conquered and carried captive into Assyria and Babylonia. Further, the prophets, in their denunciations or predictions, not only address the Israelites, but also frequently menace foreign nations. The writings of Isaiah, Jeremiah, and Ezekiel contain very numerous predictions relative to the heathen; which would be almost unintelligible without the aid of profane history. The same remark will apply to the divisions of time and the forms of government that obtained at different periods; which cannot be ascertained from the perusal of the sacred writings merely. But much of profane history has perished; and the fragments that remain to us are not always trustworthy. The researches, however, in late years, of Layard, Rawlinson, and others, have brought to light most valuable materials for illustrating Assyrian and Babylonish, and by consequence Israelitish history.

VIII. *Chronology*, or the science of computing and adjusting periods of time, is of the greatest importance towards understanding the historical parts of the bible, not only as it shows the order and connection of the various events therein recorded, but likewise as it enables us to ascertain the accomplishment of many of the prophecies, and sometimes leads to the discovery and correction of mistakes in numbers and dates, which have crept into particular texts. The chronology in the margin of our larger English bibles is called the Usserian chronology, being founded on the *Annales Veteris et Novi Testamenti* of archbishop Usher.

IX. To all these is to be added a knowledge of *biblical antiquities;* which include geography, genealogy, natural history, and philosophy, learning, and philosophical sects, manners, customs, political, ecclesiastical, and civil state, of the Jews and other nations mentioned in the bible. A concise sketch of the *principal* topics comprised under this head is given in the third part of this manual.

A single illustration may be given. In Acts x. 1, we find Cornelius described as belonging to the *Italian* cohort. But why should this cohort be at Cæsarea? An inscription in Gruter will

explain. There was a volunteer cohort raised in Italy which served in Syria.

X. It may be proper to remark here, that subjects connected with natural science, and some of those just noticed, are touched on by the sacred writers after a popular manner, and not with the accuracy of expression which modern discovery has been thought to require. It has therefore been believed by many respectable theologians that the Scriptures, an infallible guide in matters of doctrine, might yet, without damage to their divine authority, be considered chargeable with scientific mistakes; chronology, astronomy, philosophy in general being what they never profess to teach. To a certain extent there is weight in the assertion. The Scriptures speak of the sun rising, setting, and moving in his course. But so do the first astronomers of the present day. And there is no small danger in conceding errors in history, &c. Men will find it difficult to know where to stop. There are sad examples for warning, of those who have begun by imputing scientific inaccuracy treading on their disastrous course till they have come to censure apostolic argument as untenable, discredit apostolic interpretation of the older Scriptures, and even charge prophets and apostles with religious errors.

A warning is all that can be given here. Something has been said upon the subject of inspiration in an earlier part of this volume (pp. 33—36). But the student must be referred to larger works. Meantime let him be assured, that no modern research has yet convicted the sacred writers, *fairly interpreted*, of mistake. Had they used different language, they would have been unintelligible to the mass of their readers.

Section X. — On Commentaries.

I. Commentators are writers of books of annotations on Scripture: they have been divided into the following classes, viz. 1. Wholly *spiritual* or *figurative:* this class of expositors proceed on the principle, that the Scripture is everywhere to be taken in the fullest sense of which it will admit—a principle most unsafe and most calculated to mislead the student; 2. *Literal* and *critical;* those who apply themselves to explain the letter

of the bible; 3. *Wholly practical;* those who confine themselves to moral and doctrinal observations; and, 4. Those who unite critical, philological, and practical observations.

Expository writers may also be classed into *scholiasts*, or writers of short explanatory notes, who particularly aim at brevity; *commentators*, or authors of a series of continuous annotations, in which the train of thought in the sacred writers, and the coherence of their expressions, are pointed out; the authors of *modern versions*, who fully, perspicuously, and faithfully translate the words and ideas of the sacred writers into other languages; and *paraphrasts*, who expound a sacred writer by rendering his whole discourse, as well as every expression, in equivalent terms.

II. The use of commentators is two-fold: first, taht we may acquire from them a method of interpreting the Scriptures correctly; and, secondly, that we may understand obscure and difficult passages. The best commentators only should be consulted; and in availing ourselves of their labours, the following hints will be found useful:—

1. We should take care that the reading of commentaries does not draw us away from studying the Scriptures for ourselves, from investigating their real meaning, and meditating on their important contents.

This would be to frustrate the very design for which commentaries are written, namely, to *facilitate* our labours, to direct us aright where we are in danger of falling into error, to remove doubts and difficulties which we are ourselves unable to solve, to reconcile apparently-contradictory passages, and, in short, to elucidate whatever is obscure or unintelligible to us. We must, therefore, investigate the sacred writings for ourselves, making use of every grammatical and historical help, examining the scope, context, parallel passages, the analogy of faith, &c., using commentaries only as assistants, and in subservience to the text. This method of studying the sacred volume will, unquestionably, prove a slow one; but the student will proceed with certainty; and, if he have resolution to persevere in it, he will ultimately attain greater proficiency in the knowledge of the Scriptures than those who shall have recourse wholly to assistances of other kinds.

2. We should not inconsiderately assent to the interpretation of

any expositor or commentator, or yield a blind and servile obedience to his authority.

3. Where it does not appear that either ancient or modern interpreters had more knowledge than ourselves respecting particular passages, and where they offer only conjectures, in such cases their expositions ought to be subjected to a strict examination. If their reasons are then found to be valid, we should give our assent to them; but, on the contrary, if they prove to be false, improbable, and insufficient, they must be altogether rejected.

4. Lastly, as there are some commentaries, which are either wholly compiled from the previous labours of others, or which contain observations extracted from their writings, if anything appear confused or perplexed in such commentaries, the original sources whence they were compiled must be referred to and diligently consulted.

CHAPTER III.

ON THE SPECIAL INTERPRETATION OF SCRIPTURE.

SECTION I.—On the Interpretation of the Figurative Language of Scripture.

Figurative language had its rise in the first ages of mankind: the scarcity of words occasioned them to be used for various purposes; and thus figurative terms, which constitute the beauty of language, arose from its poverty; and it is still the same in all uncivilized nations. Figures, in general, may be described to be that language which is prompted either by the imagination or by the passions. They are commonly divided into, 1. *Tropes* or *figures of words*, which consist in the advantageous alteration of a word or sentence, from its original and proper signification, to another meaning; and, 2. *Figures of thought*, which suppose the words to be used in their literal and proper meaning, and the figure to consist in the turn of the thought; as is the case in exclamations, apostrophes, and comparisons, where, though we vary the words that are used, or translate them from one language into another, we may nevertheless still preserve the same figure in the thought. This distinction, however, is of no great use, as nothing

can be built upon it in practice; neither is it always very clear. It is of little importance, whether we give to some particular mode of expression the name of a trope or a figure, provided we remember that figurative language always imports some colouring of the imagination, or some emotion of passion expressed in our style.

Disregarding, therefore, the technical distinctions, which have been introduced by rhetorical writers, we shall first offer some hints by which to ascertain and correctly interpret the tropes and figures occurring in the sacred writings; and in the following sections we shall notice the principal of them, with a few illustrative examples.

1. — General Observations on the Interpretation of Tropes and Figures.

In order to understand fully the figurative language of the Scriptures, it is requisite, *first*, to ascertain and determine what is really figurative, lest we take that to be literal which is figurative, as the disciples of our Lord and the Jews frequently did, or lest we pervert the literal meaning of words by a figurative interpretation; and, *secondly*, when we have ascertained what is really figurative, to interpret it correctly, and deliver its true sense.* For this purpose the following hints will be found useful.

1. Figurative language is found less in the historical books of Scripture than in those which are poetical.

We are not, therefore, to look for a figurative style in the historical books; and still less are historical narratives to be turned into allegories and parables, unless these are obviously apparent. Those expositors violate this rule who allegorize the history of the fall of man, and that of the prophet Jonah.

2. The literal meaning of words is to be given up, if it be either improper, or involve an impossibility, an absurdity, or where words, properly taken, contain anything contrary to the doctrinal or moral precepts delivered in other parts of Scripture. Thus,

* "If the subject and predicate (or adjunct) be such that, in their proper sense, they are inconsistent, we must conclude that one or other is tropical, provided that both be clearly known, and the repugnance be manifest."— Ernesti, *Principles of Bibl. Interpr.*, translated by bp. Terrot, vol. i. p. 139.

(1.) The expressions in Jer. i. 18, are necessarily to be understood figuratively. So, the literal sense of Isai. i. 25, is equally inapplicable; but in the following verse the prophet explains it in the proper words.

(2.) In Psal. xviii. 2, God is termed a "rock," a "fortress," a "deliverer," a "buckler," a "horn of salvation," and a "high tower:" it is obvious that these predicates are metaphorically used.

(3.) Matt. viii. 22, "Let the dead bury their dead," cannot possibly be applied to those who are naturally dead, and consequently must be understood figuratively: "Leave those who are spiritually dead to perform the rites of burial for such as are naturally dead."

(4.) The command of Christ, Matt. xviii. 8, 9, must be understood figuratively.

(5.) Whatever is repugnant to natural reason cannot be the true meaning of the Scriptures; for God is the original of natural truth, as well as of that which comes by particular revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason can be the sense of any part of the word of God; hence the words of Christ, "This is my body," and "This is my blood" (Matt. xxvi. 26, 28), are not to be understood in that sense which makes for the doctrine of transubstantiation; because it is impossible that contradictions should be true; and we cannot be more certain that anything is true, than we are that *that* doctrine is false. Yet it is upon a literal construction of our Lord's declaration, that the Romish church has, ever since the thirteenth century, erected and maintained the doctrine of transubstantiation; a doctrine which is manifestly "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." In fact, if the words, "This is my body," must be *literally* understood, why are not other words of similar import also to be taken literally? In which case Jesus Christ must be a "vine," a "door," and a "rock;" for so he is expressly termed in John x. 9, xv. 1; and 1 Cor. x. 4. And, in the other part of the sacrament, the cup must be transubstantiated, not into the blood of Christ, but into the New Testament; for he said, "This cup is the New Testament" or covenant (Luke xxii. 20), that is, the representation or memorial of it.

Further, as the words "This is my body," and "This is my blood" were spoken *before* Christ's body was broken upon the cross, and *before* his blood was shed, he could not pronounce them with the intention that they should be taken and interpreted literally by his disciples. He could not take his body in his hands, nor offer them his blood in the cup; for it had not yet been shed. If the bread which he broke had been changed, he would have had two bodies; one of which would have been instrumental in presenting the other to the apostles. Of such a transformation they do not appear to have had the smallest idea; and, if it did not take place in this first sacrament, what reason can we have to believe that it has been effected in any other? Hence it is clear that the doctrine of transubstantiation has no foundation in the words of Christ, which must necessarily be understood, not literally and properly, but *figuratively*, agreeably to the well-known metonymy, common in all languages, but especially in the Hebrew (the impression of which the Greek here naturally takes), in which the sign is put for the thing signified. Thus in Gen. xl. 12, "the three branches *are* three days," and in v. 18, "the three baskets *are* three days;" in xli. 26, "the seven good kine *are* seven years," and "the seven good ears *are* seven years;" and in Ezek. xxxvii. 11, the dry "bones are the whole house of Israel." The same metonymy exists in the service for the celebration of the passover among the modern Jews; in which the master of the family and all the guests take hold of the dish containing the unleavened bread, which he had previously broken, and say, "Lo! This is the bread of affliction, which all our ancestors ate in the land of Egypt."* The same phraseology is of frequent occurrence in the New Testament. Thus, in Matt. xiii. 38, 39, "The field *is* [represents] the world: the good seed *are* [represent] the children of the kingdom: the tares *are* [represent] the children of the wicked one. The enemy *is* [represents] the devil: the harvest *is* [represents] the end of the world: the reapers *are* the angels." And in 1 Cor. x. 4, "That rock *was* [represented] Christ." Similar modes of expression occur in Luke viii. 9, xv. 26, Gr., and xviii. 36, Gr.; John vii. 36, and

* See the "Forms of Prayer for the Festivals of Passover and Pentecost, according to the Custom of the Spanish and Portuguese Jews, in Hebrew and English." By David Levi, p. 20.

x. 6; Acts x. 17; Gal. iv. 24; and Rev. i. 20, Gr. It is evident, therefore, from the context, from biblical usage, and from the scope of the passage — (it might also be added, from the testimonies of the fathers of the Christian church and of other ecclesiastical writers, both Greek and Latin) — that the literal interpretation of Matt. xxvi. 26, 28, must be abandoned; and with it necessarily falls the modern Romish tenet of transubstantiation.

(6.) To *change day into night* (Job xvii. 12) is an impossibility, and must be a figurative expression. In Isai. i. 5, 6, the Jewish nation are described as being sorely *stricken* or chastised, like a man mortally wounded, and destitute of medicine and of the means of cure. That this description is figurative is evident from the context; for in the two following verses the prophet delineates the condition of the Jews in literal terms.

(7.) If a passage of Scripture be a precept, prohibiting some heinous wickedness or crime, or commanding us to do good, it is *not* figurative; but, if it seem to command any heinous wickedness or crime, or to forbid that which is profitable or beneficial to others, it *is* figurative, and must be interpreted accordingly. In John vi. 53, Christ says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Now this sentence seems to command a heinous wickedness or crime: consequently it is figurative, commanding us to communicate of the passion of our Lord, and with delight and advantage to lay up in our memory, that his flesh was wounded and crucified for us (August., De Doctr. Christ., lib. iii. 24. Op. Par. 1679–1700, tom. iii. pars i. col. 52).

It is not, however, sufficient to know whether an expression be figurative or not, but, when this point is ascertained, another of equal importance presents itself; namely, to interpret metaphorical expressions by corresponding and appropriate terms. In order to accomplish this object, it is necessary,

3. That we inquire in what respects the thing compared, and that with which it is compared, respectively agree, and also in what respects they have any affinity or resemblance.

For, as a similitude is concealed in every metaphor, it is only by diligent study that it can be elicited, by carefully observing

the points of agreement between the proper or literal and the figurative meaning. For instance, the prophetic writers, and particularly Ezekiel, very frequently charge the Israelites with having committed adultery and played the harlot, and with deserting Jehovah, their husband. From inspection of these passages, it is evident that spiritual adultery, or idolatry, is intended. Now the origin of this metaphor is to be sought from one and the same notion, in which there is an agreement between adultery and the worship paid by the Israelites to strange gods. That notion or idea is unfaithfulness; by which, as a wife deceives her husband, so they are represented as deceiving God, and as violating their fidelity in forsaking him.

4. Lastly, in explaining the figurative language of Scripture, care must be taken that we do not judge of the application of characters from modern usage; because the inhabitants of the East have very frequently attached a character to the idea expressed, widely different from that which usually presents itself to our views.

In Deut. xxxiii. 17, the glory of the tribe of Joseph is compared to the firstling of a bullock: in like manner Amos (iv. 1) compares the noble women of Israel to the kine of Bashan; and Hosea likens the Israelites to refractory kine that shake off the yoke. If we take these metaphors according to their present sense, we shall greatly err. The ox-tribe of animals, whose greatest beauty and strength lie in their horns, was held in very high honour among the ancient nations, and was much esteemed on account of its aptitude for agricultural labour: hence, in the East, it is not reckoned disgraceful to be compared with these animals. In the comparison of the tribe of Joseph to the firstling of a bullock, the point of resemblance is strength and power. In the comparison of the matrons of Samaria to the kine of Bashan (celebrated for its rich pastures, and its breed of cattle), the point of resemblance is luxury and wantonness, flowing from their abundance.

2. — On the Interpretation of the Metonymies occurring in Scripture.

A metonymy is a trope, by which we substitute one appellation for another, as the *cause* for the *effect*, the *effect* for the *cause*, the *subject* for the *adjunct*, or the *adjunct* for the *subject*.

A metonymy of the *cause* is used when the person acting is put for the thing done, or the instrument by which a thing is done is put for the thing effected, or when a thing or action is put for the effect produced by that action.

A metonymy of the *effect* occurs when the effect is put for the efficient cause.

A metonymy of the *subject* is when the subject is put for the adjunct, that is, for some circumstance or appendage belonging to the subject; when the thing or place containing is put for the thing contained or placed; when the possessor is put for the thing possessed; when the object is put for the thing conversant about it; or when the thing signified is put for its sign.

A metonymy of the *adjunct* is when that which belongs to any thing serves to represent the thing itself.

All these are of daily occurrence in ordinary writing and conversation.

[i.] Metonymy of the Cause.

I. Frequently the person acting is put for the thing done. Thus,

(1.) *Christ* is put for his *doctrine* in Rom. xvi. 9. (2.) The *Holy Spirit* is put for his *effects* and *operations*, in 2 Cor. iii. 6; Psal. li. 10; his *influences*, in Luke xi. 13; 1 Thess. v. 19; *spirit* for a *divine power*, reigning in the soul of the renewed man, in Luke i. 46, 47, compared with 1 Thess. v. 23; the *extraordinary gifts* of the Spirit, in 2 Kings ii. 9; Dan. v. 12; and for *revelations*, *visions*, or *ecstasies*, whether really from the Holy Spirit, or pretended to be so, in Ezek. xxxvii. 1; 2 Thess. ii. 2; Rev. i. 10. (3.) *Parents* or *ancestors* are put for their *posterity*; as in Gen. ix. 27; Exod. v. 2. (4.) The *writer* or *author* is put for his *book* or *work*: as in Luke xvi. 29, xxiv. 27; Acts xv. 21, xxi. 21; 2 Cor. iii. 15, in which passages *Moses* and the *prophets* respectively mean the Mosaic and prophetic writings.

II. Sometimes the cause or instrument is put for the thing effected by it. Thus,

(1.) The *mouth*, the *lips*, and the *tongue*, are respectively put for the *speech*, in Deut. xvii. 6, xix. 15; Matt. xviii. 16, &c. (2.) The *mouth* is also put for *commandment* in Gen. xlv. 21 (marg. rend. Heb. *mouth*); Numb. iii. 16, 39, xx. 24, xxvii. 14;

Deut. i. 26, 43; and, in Prov. v. 3, the *palate* (marg. rend.) is also put for *speech*. (3.) The *throat* is put for *loud speaking* in Isai. lviii. 1, *Cry aloud* (Heb. *with the throat*). (4.) The *hand* is ordinarily put for its *writing*, 1 Cor. xvi. 21; Col. iv. 18. (5.) The *sword*, *famine*, and *pestilence*, likewise respectively denote the *effects* of those scourges, as in Ezek. vii. 15.

[ii.] Metonymy of the Effect.

III. Sometimes the thing or action is put for the effect produced by it.

Thus, *sin* is put for the *punishment of sin*, Gen. xix. 15.

IV. Sometimes, on the contrary, the effect is put for the cause.

Thus, *God* is called *salvation*, that is, the Author of it, Exod. xv. 2; our *life* and the length of our days, Deut. xxx. 20; our *strength*, Psal. xviii. 1. So *Christ* is termed *salvation*, Isai. xlix. 6; Luke ii. 30; *life*, John xi. 25; and the *resurrection* in the same place.

[iii.] Metonymy of the Subject.

V. Sometimes the subject is put for the adjunct, that is, for some circumstance or appendage belonging to, or depending upon, the subject. Thus,

The *heart* is frequently used for the *will* and *affections*, Deut. iv. 29, vi. 5, &c.; and for the *understanding*, Deut. iv. 39, vi. 6; Luke ii. 51, &c.

VI. Sometimes the place or thing denotes that which is contained in such place or thing.

The *earth* and the *world* are frequently put for the *men* that dwell therein, as in Gen. vi. 11; Psal. xcvi. 13, &c. The *houses of Israel* and *Levi* denote their several *families*, in Exod. ii. 1; and Ezek. iii. 1.

VII. Sometimes the possessor of a thing is put for the thing possessed.

Thus, Deut. ix. 1, *to possess nations greater and mightier than thyself* means to possess the *countries* of the Gentiles. See also Psal. lxxix. 7; where *Jacob* means the *land of the Israelites*.

VIII. Frequently the object is put for that which is conversant about it.

Thus *glory* and *strength* are put for the *celebration* of the divine glory and strength, in Psal. viii. 2, explained by Matt. xxi. 16; see also Psal. xcvi. 7, 8.

IX. Sometimes the thing signified is put for its sign.

So, the *strength of God*, in 1 Chron. xvi. 11; and Psal. cv. 4, is the *ark*, which was a sign and symbol of the divine presence and strength.

X. When an action is said to be done, the meaning frequently is that it is declared, or permitted, or foretold, that it shall be done; as in Jer. i. 10; Matt. xvi. 19, &c.

XI. An action is said to be done, when only the giving of an occasion for it is intended.

1 Kings xiv. 16, Jeroboam *made Israel to sin*, i. e. *occasioned* it by his example and command. See Acts i. 18; Rom. xiv. 15; and 1 Cor. vii. 16.

[iv.] Metonymy of the Adjunct, in which the Adjunct is put for the Subject.

XII. Sometimes the accident, or that which is additional to a thing, is put for its subject in kind.

The abstract is put for the concrete. So *grey hairs* (Heb. *hoariness* or *grey-headedness*) in Gen. xlii. 38, denote the *person* who is old and grey-headed: *abomination* is an *abominable thing*, in Gen. xlvi. 34; and Luke xvi. 15.

XIII. Sometimes the thing contained is put for the thing containing it, and a thing deposited in a place for the place itself.

Thus, the meaning of Gen. xxviii. 22 is that the place where Jacob erected a pillar of stone should be God's house. Josh. xv. 19, *springs of water* denote some *portion of land*, where there may be springs. Matt. ii. 11, *treasures* are the *cabinets or other vessels* containing them.

XIV. Time is likewise put for the things which are done or happen in time; as in 1 Chron. xii. 32; John xii. 27.

XV. Things are sometimes named or described according to appearances, or to the opinion formed of them by men, and not as they are in their own nature.

Thus Hananiah, the opponent of Jeremiah, is called a *prophet*,

not because he was truly one, but was *reputed* to be one, Jer. xxviii. 1, 5, 10. In Ezek. xxi. 3, the *righteous* mean those who had the *semblance* of piety, but really were not righteous. And in Luke ii. 48, Joseph is called the *father* of Christ, because he was *reputed* so to be.

XVI. Sometimes the action or affection, which is conversant about any object, or placed upon it, is put for the object itself.

Thus, the *senses* are put for the *objects* perceived by them, as *hearing* for *doctrine* or *speech*, in Isai. xxviii. 9 (marg. rend.), and liii. 1 (Heb. and marg. rend.). In John xii. 38, and Rom. x. 16, the Greek word ἀκοή, translated *report*, literally means *hearing*, and so it is rendered in Gal. iii. 2, 5. *Hearing* is also put for *fame* or *rumour* in Psal. cxii. 7 (Heb.); Ezek. vii. 26; Obad. 1; Hab. iii. 2 (Heb.); Matt. iv. 24, xiv. 1, and xxiv. 6; Mark i. 28, and xiii. 7, &c. The *eye*, in the original of Numb. xi. 7; Lev. xiii. 55; Prov. xxiii. 31; Ezek. i. 4, viii. 2, and x. 9, is put for *colours* which are seen by the eye.

XVII. Sometimes the sign is put for the thing signified, as in Gen. xlix. 10; Isai. xxii. 22; Matt. x. 34.

XVIII. Lastly, the names of things are often put for the things themselves, as in Psal. xx. 1, cxv. 1; Acts ii. 21; Rom. x. 13, &c.

3. — On the Interpretation of Scripture Metaphors and Allegories.

I. A *metaphor* is a trope, by which a word is diverted from its proper and genuine signification to another meaning, for the sake of comparison, or because there is some analogy between the similitude and the thing signified. Of all the figures of rhetoric, the metaphor is that which is most frequently employed in every language; for, independently of the pleasure which it affords, it enriches the mind with *two* ideas at the same time, the *truth* and the *similitude.* To illustrate this definition: in Deut. xxxii. 42 we read, "I will make mine arrows drunk with blood; and my sword shall devour flesh." Here, the *first* metaphor is borrowed from excessive drinking, to intimate the very great effusion of blood in the destruction which would befall the disobedient Israelites: the *second* metaphor is drawn from the voracious appetite of a hungry beast, which exhibits in a lively manner the impossi-

bility of their escaping the sword when the wrath of God should be provoked. The foundation of a metaphor consists in a likeness or similitude between the thing from which it is drawn, and that to which it is applied. When this resemblance is exhibited in one or in a few expressions, it is termed a simple metaphor. When it is pursued with a variety of expressions, or there is a continued assemblage of metaphors, it is, though improperly, called an *allegory.* When it is couched in an obscure and ambiguous sentence, it is called a *riddle.* If it be conveyed in a short saying only, it is a *proverb ;* and, if the metaphorical representation be delivered in the form of a history, it is a *parable.* When the resemblance is far-fetched, as *to see a voice* (Rev. i. 12), it is termed a *catachresis.* This last-mentioned species of figure, however, is of less frequent occurrence in the bible than any of the preceding. Scripture metaphors are variously derived — from the works of nature*; from the ordinary occupations and customs of life, as well as from such arts as were at that time practised; from sacred topics, that is, the religion of the Hebrews, and things connected with it; and also from their national history.

II. Another branch of the figurative language of Scripture is the *allegory,* which, under the literal sense of the words, conceals a foreign or distant meaning. It has its name, because ἄλλο ἀγορεῖται, a different thing is said from that which is meant. An allegory has been defined to be a narrative, either expressly feigned for the purpose, or — if describing facts which really took place — describing them only for the purpose of representing certain higher truths or principles than the narrative, in its literal aspect, whether real or fictitious, could possibly have taught. The ostensible representation, therefore, is either invented, or at least used

* To the class of metaphors derived from natural objects we may refer the *anthropopathy,* by which things belonging to creatures, and specially to man, are ascribed to God, and the *prosopopœia,* or personification, that is, the change of things to persons. We must understand *anthopopathies* in a way suitable to the majesty of God, without conceiving any imperfection in him; as when he is said to repent. There are two kinds of the *prosopopœia ;* when actions and character are attributed to irrational or inanimate objects, as in Psal lxxxv. 10; and when a probable but fictitious speech is assigned to a real character, as in Judges v. 28—30.

as a mere cover for the higher sense, which may refer to things ever so remote from those immediately described, if only the corresponding relations are preserved.

Of this species of figure bishop Lowth has distinguished three kinds, viz.:—

1. The *allegory*, properly so called, which he inaccurately terms *a continued metaphor*. A metaphor, however, has but one meaning; an allegory two, the literal and the figurative.

2. The *parable*, or similitude, which is discussed in the following section. And

3. The *mystical allegory*, when a double meaning is couched under the same words, or when the same prediction, according as it is differently interpreted, relates to different events, distant in time, and distinct in their nature. This sort of allegory is derived exclusively from things sacred; and, while in the other forms of allegory the exterior or ostensible imagery may be fiction only, in the mystical allegory each idea is equally agreeable to truth. The mystical and typical interpretation of Scripture will be discussed hereafter: the allegory, properly so called, will, therefore, be alone noticed here.

Allegories have been divided into the *pure* and *impure*, or *perfect* and *mixed*. A pure allegory does not mention any part of the principal object, but carefully keeps it concealed. Such a kind occurs but seldom in Scripture. The parable, however, of the prodigal son (Luke xv.) is an instance. Most of the biblical allegories are mixed; and in this case their application is more easily seen, because unfigured expressions are introduced, by which the principal object is indicated. Psal. lxxx. furnishes an example.

In the investigation of an allegory, the following rules may be found useful:—

1. Plain matters of fact are not to be considered allegorical.

2. The proper or literal meaning of the words must be ascertained before we attempt to explain an allegory.

3. The main design of the whole must be examined; and the comparison must not be extended to all the circumstances.

For this purpose, the occasion which gave rise to the allegory

is to be considered, also the nature of the thing spoken of, with the scope and context of the passage in which it occurs. The scope and interpretation are frequently pointed out by some explanation subjoined.

4. We must not explain one part literally and another part figuratively.

It is true that mixed allegories contain literal expressions, as well as figurative ones. Still the interpretation must be consistent. The church of Rome violates this rule in applying 1 Cor. iii. 9—15 to the establishment of the doctrine of purgatorial fire. The comparison in this passage is between the office of a teacher of religion and that of a builder. Believers are the stones of which the spiritual temple, raised upon the foundation Christ, is composed; see Eph. ii. 19—22; 1 Pet. ii. 4, 5. Such are the gold and gems which the faithful teacher builds up, and for which he receives a reward; Dan. xii. 3; Phil. iv. 1; 1 Thess. ii. 19, 20. Of any one not so successful, whose converts were but wood and stubble, mere pretenders, whom the fire of persecution and judgment would convict and destroy, it is said that he should suffer loss. Though preaching the truth, peradventure his zeal was cold, and his labour careless, therefore he had but little fruit—still he might be saved. It is only by thus interpreting that the consistency of the whole is preserved.

4.—Interpretation of Scripture Parables.

I. The word *parable* is of various import in Scripture, denoting a proverb or short saying, a thing darkly or figuratively expressed, and a similitude or comparison. Strictly speaking, a parable is a similitude taken from things natural, in order to instruct us in things spiritual. This mode of instruction is of great antiquity, and an admirable means of conveying moral lessons: "by laying hold on the imagination, parable insinuates itself into the affections; and, by the intercommunication of the faculties, the understanding is made to apprehend the truth which was proposed to the fancy." In a word, this kind of instruction seizes us by surprise, and carries with it a force and conviction which are almost irresistible. It is no wonder, there-

fore, that parables were made the vehicle of national instruction in the most early times; that the prophets, especially Ezekiel, availed themselves of the same impressive mode of conveying instruction or reproof; and that our Lord also adopted it.

According to Glassius, there are three parts in a parable, *radix*, *cortex*, *medulla* or *fructus*. The first he explains to be *scopus*, *in quem tendit parabola;* the second, *similitudo sensibilis*, *quæ adhibetur*, *et suo sensu literali constat;* the third, *sensus mysticus*, *seu ipsa res ad quam parabolæ fit accommodatio.* Davidson calls the three parts the thing to be illustrated; the example illustrating; and the *tertium comparationis*, or the similitude existing between them.

II. For the interpretation of a parable (to which the rules belonging to the allegory are in some degree applicable), the following hints will be found useful:—

1. The first excellence of a parable is that it turns upon an image well known and applicable to the subject, the meaning of which is clear and definite; for this circumstance will give it that perspicuity which is essential to every species of allegory.

How clearly this rule applies to the parables of our Lord, is obvious to every reader of the New Testament. It may suffice to mention his parable of the *ten virgins* (Matt. xxv. 1—13), which is a plain allusion to those things which were common at the Jewish marriages in those days. In like manner, the parables of the *lamp* (Luke viii. 16), of the *sower and the seed*, of the *tares*, of the *mustard-seed*, of the *leaven*, of the *net cast into the sea*, all of which are related in Matt. xiii., as well as of the *householder* that planted a vineyard, and let it out to husbandmen (Matt. xxi. 33—41), are all representations of usual and common occurrences, and such as the generality of our Saviour's hearers were daily conversant with, and they were therefore selected by him as being the most interesting and affecting.

2. Further, the image not only must be apt and familiar, but must also be elegant and beautiful in itself; and all its parts must be perspicuous and pertinent; since it is the purpose of a parable, and especially of a poetic parable, not only to explain more perfectly some proposition, but frequently to give it animation and

splendour. It must also be consistent throughout; the literal not being confounded with the figurative sense.

Of all these excellencies there cannot be more perfect examples than the parables which have just been specified: to which we may add the well-known parables of Jotham (Judges ix. 8—15), of Nathan (2 Sam. xii. 1—4), and of the woman of Tekoah (2 Sam. xiv. 4—11).

3. As every parable has two senses, the *literal* or external, and the *mystical* or internal sense, the literal sense must be first explained, in order that the correspondence between it and the mystical sense may be the more readily perceived. And, wherever words seem to be capable of different senses, particularly in the parables of Jesus Christ, we may with certainty conclude that to be the true sense which lies most level to the apprehension of those to whom the parable was delivered.

4. It is not necessary in the interpretation of parables, that we should anxiously insist upon every single word; nor ought we to expect too curious an adaptation or accommodation of it in every part to the spiritual meaning inculcated by it; for many circumstances are introduced into parables which are merely ornamental, and designed to make the similitude more pleasing and interesting.

Inattention to this obvious rule has led many expositors into the most fanciful explanations: resemblances have been accumulated, which are for the most part futile, or at best of little use, and manifestly not included in the scope of the parable. In the application of this rule, the two following points are to be considered; viz.:—

(1.) Persons are not to be compared with persons, but things with things: part is not to be compared with part, but the whole of the parable with itself. Thus, the similitude in Matt. xiii. 24, 45 is not with the *men* there mentioned, but with the *seed* and the *pearl;* and the construction is to be the same as in vv. 31 and 33, where the progress of the gospel is compared to the grain of mustard-seed and to leaven. This rule, however, must not be pushed too far.

(2.) In parables it is not necessary that all the actions of men, mentioned in them, should be just actions, that is to say, morally

just and honest: for instance, the unjust steward (Luke xvi. 1—8) is not proposed either to justify his dishonesty, or as an example to us in cheating his lord, but to recommend his care and prudence in providing for the future.

The many and peculiar excellencies of our Lord's parables should be diligently observed by the student.

6. — On Scripture Proverbs.

I. Proverbs are concise and sententious common sayings, founded on a close observance of men and manners. They were greatly in use among oriental nations; and the teachers of mankind who had recourse to this mode of instruction, in order to render it the more agreeable, decorated their precepts with metaphors, comparisons, allusions, and other elegant embellishments of style.

II. Proverbs are divided into two classes, viz., 1. *Entire sentences;* and, 2. *Proverbial phrases*, which by common usage are admitted into a sentence.

1. Examples of *entire proverbial sentences* occur in Gen. x. 9, xxii. 14; 1 Sam. x. 12, xxiv. 13; 2 Sam. v. 8, xx. 18; Ezek. xvi. 44, xviii. 2; Luke iv. 23; John iv. 37; 2 Pet. ii. 22; in which passages the inspired writers expressly state the sentences to have passed into proverbs.

2. Examples of *proverbial phrases*, which, indeed, cannot be correctly termed proverbs, but which have acquired their form and use, are to be found in Deut. xxv. 4; 1 Kings xx. 11; 2 Chron. xxv. 9; Job vi. 5, xiv. 19, xxviii. 18; Psal. xlii. 7, lxii. 9. The book of Proverbs, likewise, contains many similar sentences; examples of which may also be seen in the book of Ecclesiastes, in some of the prophets, as well as in the New Testament.

III. The proverbs occurring in the New Testament are to be explained, partly by the aid of similar passages from the Old Testament, and partly from the ancient writings of the Jews, whence it appears how much they were in use among that people, and that they were applied by Christ and his apostles agreeably to common usage.

6. — Concluding Observations on the Figurative Language of Scripture.

Besides the figures already discussed, there are many others to be found in the bible. Two or three of the principal claim to be noticed in this place.

1. *Synecdoche* is a trope in which, (1.) The *whole* is put for a *part*; (2.) A *part* is put for the *whole*; (3.) A *certain* number for an *uncertain* one; (4.) A *general* name for a *particular* one; and, (5.) *Special* words for *general* ones.

(1.) The whole is sometimes put for a part. As, the *world* for the *Roman empire*, which was but a small though very remarkable part of the world, in Acts xxiv. 5; and Rev. iii. 10. The *world* for the *earth*, which is a part of it, Rom. i. 8; 2 Pet. iii. 6; 1 John v. 19.

(2.) Sometimes the part is put for the whole. Thus in Gen. i. 5, 8, 13, 19, 23, 31, the *evening and morning*, being the principal parts of the day, are put for the *entire day*. So the *soul* comprehends the *entire man*, Acts xxvii. 37. In Gen. iii. 8, *tree* is in the original put for *trees*; and *man*, in Gen. xlix. 6, for *men*.

(3.) A certain number for an uncertain number, as *twice* for *several times*, in Psal. lxii. 11; *ten* for *many*, in Gen. xxxi. 7; and *seven* for an *indefinite* number, in Gen. iv. 15, and elsewhere.

(4.) A general name is put for a particular one. As in Mark xvi. 15, where *every creature* means *all mankind*; as *flesh* also does in Gen. vi. 12; Psal. cxlv. 21; Isai. xl. 5, 6, lxvi. 23; Matt. xxiv. 22; Luke iii. 6; and Rom. iii. 20.

(5.) Sometimes special words or particular names are put for such as are general. Thus, *father* is put for *any ancestor* in Psal. xxii. 4; *father* for *grandfather*, in 2 Sam. ix. 7; and Dan. v. 11, 18; *father* and *mother* for *all superiors* in Exod. xx. 12.

2. *Irony* is a figure in which we speak one thing and design another, in order to give the greater force and vehemence to our meaning. Irony is distinguished from the real sentiments of the speaker or writer, by the accent, the air, the extravagance of the praise, the character of the person, or the nature of the discourse. Instances of irony may be seen in 1 Kings xviii. 27; xxii. 15; Job xii. 2; and 1 Cor. iv. 8. Under this figure we may include the *sarcasm*, which may be defined to be irony

in its superlative keenness and asperity. See examples of this figure in Matt. xxvii. 29; and Mark xv. 32.

3. *Hyperbole*, in its representation of things or objects, either magnifies or diminishes them beyond or below their proper limits: it is of frequent occurrence in the Scripture. Thus, a great quantity or number is commonly expressed by the *sand of the sea*, *the dust of the earth*, and *the stars of heaven*, Gen. xiii. 16, xli. 49; Judges vii. 12; 1 Sam. xiii. 5; 1 Kings iv. 29; 2 Chron. i. 9; Jer. xv. 8; Heb. xi. 12. In like manner we meet, in Numb. xiii. 33, with *smaller than grasshoppers*, to denote extreme diminutiveness; 2 Sam. i. 23, *swifter than eagles*, to intimate extreme celerity.

4. *Paronomasia* is the name given to an expression which contains two or more words, purposely chosen so as to resemble each other in sound, though they may differ in sense. It is a favourite figure among the Hebrews. The following is an example: פַּחַד וָפַחַת וָפָח, Jer. xlviii. 43.

Paronomasia occurs frequently in the New Testament. Two kinds have been distinguished, (1.) When words of a like sound are employed in the same sentence, without regard to their sense, as Rom. i. 29, *πορνείᾳ, πονηρίᾳ — φθόνου, φόνου*; 31, *ἀσυνέτους, ἀσυνθέτους*; (2.) When not only the words are the same in sound, but there is also a resemblance or antithesis in the sense, as Rom. v. 19, *Ὥσπερ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς, κ.τ.λ.*

Section II. — On the Interpretation of the Poetical Parts of Scripture.

I. It is obvious that there is such a diversity of style in the books of the Old Testament as sufficiently to show which are to be considered poetical and which prose compositions. The grand characteristic of Hebrew poetry is what bishop Lowth terms *parallelism*, that is, a certain equality, resemblance, or relationship between the members of each period; so that, in two lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. Such is the general strain of Hebrew poetry; instances

of which occur in almost every part of the Old Testament, particularly in Psal. xcvi.

II. The poetical parallelism has much variety and many gradations; which may be referred to four species, viz. Parallel Lines Gradational, Parallel Lines Antithetic, Parallel Lines Synthetic, and Parallel Lines Introverted.

1. *Parallel lines gradational* are those, in which the second or responsive clause so diversifies the preceding clause, as generally to rise above it, sometimes by a descending scale in the value of the related terms and periods, but in all cases with a marked distinction of meaning. This species of parallelism is of most frequent occurrence, particularly in the Psalms, and the prophecies of Isaiah. The following example is given from Isai. lv. 6, 7: —

> Seek ye Jehovah [or, the Lord] while he may be found;
> Call ye upon him while he is near:
> Let the wicked forsake his way,
> And the unrighteous man his thoughts;
> And let him return unto Jehovah; and he will compassionate him;
> And unto our God; for he aboundeth in forgiveness.

See other instances in Isai. li. 1, 4, 7; Joel ii. 7; Psal. i. 1, and xxiv. 3, 4.

The term *synonymous* or *cognate* is perhaps preferable for this species of parallel.

2. *Parallel lines antithetic* are those in which two lines correspond one with another, by an opposition of terms and sentiments; when the *second* is contrasted with the *first*, sometimes in expressions, sometimes in sense only. This is not confined to any particular form. Accordingly, the degrees of antithesis are various, from an exact contraposition of word to word, sentiment to sentiment, singulars to singulars, plurals to plurals, down to a general disparity, with something of a contrariety in the two propositions. Thus, Prov. x. 1:—

> A *wise* son *rejoiceth* his father;
> But a *foolish* son is the *grief* of his mother.

Here every word has its opposite; the terms *father* and *mother* being relatively opposite.

3. *Parallel lines synthetic* or *constructive* are those, in which the parallelism consists only in the similar form of construction;

wherein word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between the different propositions in respect of the shape and turn of the whole sentence and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This form of parallelism admits of great variety; the parallelism being sometimes more, sometimes less exact, and sometimes hardly at all apparent. Psal. xix. 7—10 will furnish a beautiful instance of this description of poetical parallelism.

> The law of Jehovah is perfect, restoring the soul:
> The testimony of Jehovah is sure, making wise the simple:
> The precepts of Jehovah are right, rejoicing the heart:
> The commandment of Jehovah is clear, enlightening the eyes:
> The fear of Jehovah is pure, enduring for ever:
> The judgments of Jehovah are truth, they are just altogether
> More desirable than gold, or than much fine gold,
> And sweeter than honey or the dropping of honey-combs.

4. *Parallel lines introverted*, or *introverted parallelisms*, are stanzas so constructed, that, whatever be the number of lines, the *first* line shall be parallel with the *last*; the *second* with the penultimate, or *last but one*; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. Bishop Jebb has illustrated this definition with numerous examples, from which the following has been selected:—

> The idols of the heathen are silver and gold,
>   The work of men's hands:
>   They have mouths, but they speak not:
>   They have eyes, but they see not:
>   They have ears, but they hear not:
>   Neither is there any breath in their mouths:
>   They who make them are like unto them:
> So are all they who put their trust in them.
>
> Psal. cxxx. 15—18.

It must, however, be acknowledged that some writers have carried their notions of parallelism to an undue extent. The "introverted parallel" often is but a mere sequence of clause after clause, and is a convenient class for receiving those examples

which cannot easily be ranked under the other heads. With the licence that has been assumed by many, it would be no difficult matter to arrange almost every composition, especially of an elevated or oratorical cast, in parallelisms of some kind.

De Wette has devised an elaborate system; of which the following is an outline:—

I. The original perfect parallelism of members, which coincides with metre and rhyme, yet without being the same with them. There is an example, Gen. iv. 23, 24.

II. The unequal parallelism, Psal. lxviii. 32.

III. The double parallelism; the equality being restored by both members becoming complex, *e. g.* Psal. xxxi. 10.

IV. The rhythmical parallelism, where the thoughts do not correspond, either by their resemblance, or by antithesis, or by synthesis, but where there is a simply external rhythmical form, *e. g.* Psal. xix. 11.

There are, of course, many subdivisions under these various heads.

It has further been attempted to show that there is a strophical character in Hebrew poetry. Verses consist of parallel members; and so strophes are said to be composed of parallel verses.

It is reasonable to believe that Hebrew parallelism exists in the New Testament; seeing that we find there several inspired songs (*e. g.* in Luke i. ii.), that quotations from the poetical portions of the Old Testament are numerous, and that the apostles and evangelists had naturally their minds impregnated with the modes of diction used by the writers of the earlier dispensation. But some ingenious men have amused themselves with much exaggeration here. Bishop Jebb imagines that he finds couplets and stanzas in our Lord's discourses and elsewhere. And others have carried this trifling to a still greater extent, so as to arrange several of the epistles in parallel lines. It is useless to give heed to such speculations.

III. Bishop Lowth reduces the various productions of the sacred poets to the following classes:—

1. *Prophetic poetry*, or that peculiar to the prophetic books; for, though some parts of them are evidently in prose, yet the remainder are clearly poetical.

2. *Elegiac poetry*, of which many passages occur in the prophetical books, in the book of Job, in the Psalms, and especially in the Lamentations of Jeremiah.

3. *Didactic poetry*, or that which delivers moral precepts in elegant verses. To this class belongs the book of Proverbs.

4. Of *lyric poetry*, or that which is designed to be accompanied with music, numerous instances occur in the Old Testament, especially in the book of Psalms. See also Exod. xv.; Deut. xxxii.; and Habakkuk iii.

5. Of the *idyl*, or short pastoral poem, the historical psalms afford abundant instances See particularly Psalms lxxviii., cv., cvi., cxxxvi., and cxxxix.

6. To *dramatic poetry* bishop Lowth refers the book of Job and the Song of Solomon; but this opinion has been questioned by later critics. Some of the psalms, however, are a kind of dramatic ode, consisting of dialogues between persons sustaining certain characters.

7. *Acrostic* or *alphabetical poems* are those which consist of twenty-two lines, or twenty-two systems of lines, periods, or stanzas, according to the number of letters of the Hebrew alphabet: that is, the first line or first stanza begins with א, the second with ב, and so on. Twelve of these poems are found in the Old Testament, viz. Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv.; Prov. xxxi. 10—31; Lament. i., ii., iii., iv. Some of these poems are perfectly, and others more or less, alphabetical.

Section III. — On the Spiritual Interpretation of Scripture.

Rules for the Spiritual and Mystical Interpretation of Scripture.

Some injudicious expositors having unduly preferred the spiritual or mystical sense to the literal sense, which is undoubtedly first in point of *nature* as well as in order of signification, others have been induced to conclude that no such interpretation is admissible. "A principle," however, "is not therefore to be rejected, because it has been abused; since human errors never can invalidate the

truths of God." The following hints will be found useful for the spiritual interpretation of Scripture.

The spiritual meaning of a passage is *there only* to be sought, where it is evident, from *certain* criteria, that such meaning was designed by the Holy Spirit. These criteria either are seated in the text itself, or are to be found in some other passages.

I. Where the criteria are seated in the text, vestiges of a spiritual meaning are discernible, when the things, which are affirmed concerning the person or thing immediately treated of, are so august and illustrious that they cannot in any way be applied to it, in the fullest sense of the words.

The writings of the prophets, especially those of Isaiah, abound with instances of this kind. Thus, in chaps. xiv., xl., xli., xlix. the return of the Jews from the Babylonish captivity is announced in the most magnificent terms. If we compare this description with the accounts actually given of their return, we shall not find anything corresponding with the events predicted by Isaiah. In this description, therefore, of their deliverance from captivity, we must look beyond it to that infinitely-higher deliverance, which, in the fulness of time, was accomplished by Jesus Christ.

II. Where the spiritual meaning of a text is latent, the Holy Spirit sometimes clearly and expressly asserts that one thing or person was divinely constituted or appointed to be a figure or symbol of another thing or person; in which case the testimony of eternal truth removes every ground of doubt.

For instance, if we compare Psal. cx. 4 with Heb. vii., we shall find that Melchisedek was a type of Messiah, the great high-priest and king. So Hagar and Sarah were types of the Jewish and Christian churches (Gal. iv. 22—31).

III. Sometimes, however, the mystical sense is intimated by the Holy Spirit in a more *obscure* manner; still we are led by various intimations to the knowledge of the spiritual or mystical meaning.

This chiefly occurs in the following cases:—

1. When the antitype is proposed under figurative names taken from the Old Testament.

Thus, in 1 Cor. v. 7, Christ is called the paschal lamb: in 1 Cor. xv. 45, he is called the *last* Adam; the first Adam, therefore, was in some respect a type or figure of Christ.

2. When, by a manifest allusion of words and phrases, the Scripture refers one thing to another; or when the arguments of the inspired writers either plainly intimate a spiritual meaning, or when such meaning is tacitly implied.

Thus, from Isai. ix. 3, 4, which alludes to the victory obtained by Gideon (Judges vii. 22), we learn that this represents the victory which Christ should obtain by the preaching of the gospel; as Vitringa has largely shown on this passage. So, when St. Paul is arguing against the Jews from the types of Sarah, Hagar, Melchisedek, &c., he supposes that in these persons there were *some* things in which Christ and his church were delineated, and that these things were admitted by his opponents; otherwise his arguments would be inconclusive.

IV. In applying these principles to the spiritual interpretation of the miracles of Christ we may observe that, though the design of miracles is to mark the divine interposition, yet we must not lose sight of the moral and religious instruction concealed under them. Christ's miracles were, undoubtedly, so many testimonies that he was sent from God, but they were, moreover, of such a kind as to give us an insight into the spiritual state of man, and the great work of his salvation. Thus, when our Lord cured the diseased in body, he showed thereby that he was the Physician of souls, which have their corresponding maladies, which he came to heal.

Section IV. — On the Interpretation of Types and Symbols.

I. A type, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made; but, in the sacred or theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the *antitype*.

The basis of typical interpretation is the real and designed connection between the Old Testament and the New; so that Christianity lay in Judaism as leaves and fruit do in the seed. For there was an unity in the religious spirit of the two dispen-

sations; and as time rolled on there was a continued development of God's great purpose; every divinely-given rite, and promise, and prophecy, disclosing more and more his counsels, even to the completion of the whole plan in Christ. Setting out from this truth, and taking always the New Testament as the key to the full understanding of the Old, we conclude that type was connected with antitype, not merely by an accidental similarity of outward circumstances, but by a divinely-appointed inward relation of one to the other, involving the idea of fufilment. The teaching by sensible objects was calculated to make a broad impression. And yet the whole purpose of God might not be comprehended at the time. The person who was a type, or the writer who made mention of a typical thing, might not always be aware of the fact. Still typical persons and things, pointing surely to the future, were not without their present use: they were institutions in the existing worship, or events in the current providence of God, with a purpose to accomplish at the time, apart from the prospective reference to future times. In this prospective aspect type was a kind of prophecy, distinguished indeed from ordinary prophecy, because it prefigured while prophecy predicted, but yet serving in a manner the same purpose, and admitting illustration on similar principles.

II. Three species of types offer themselves to notice, (1.) *Ritual* types; (2.) *Prophetical* types, or the combination of type with prophecy; and (3.) *Historical* types.

(i.) *Ritual types.* On comparing the history and economy of Moses with the whole of the New Testament, it is clear that the ceremonial law was typical of the Messiah and of gospel blessings; and this point has been fully established by the epistle to the Hebrews.

(ii.) Care must be taken in using the term *prophetical types*, lest an incorrect idea be thereby suggested. Many, so called, are simply symbolical actions. But it is easy to imagine a combination of type and prophecy, and to expect that, by means of the typical in action, a body and form might be supplied to the prophetic in word. Now this may occur under four different modifications.

(1.) When a typical action is historically mentioned in the

prophetic word; and thus the mention, being that of a prophetical circumstance, comes to possess a prophetical character. Thus, compare Psal. xli. 9 with John xiii. 18; and Exod. xii. 46 with John xix. 36. In the one case we have David's personal experience of treachery, the like to which might often occur; in the other a direction respecting a legal rite. But in the gospel history we see not merely a casual re-production of these facts, and a noting of coincidence, but the indication of a prophetic element in them. What had formerly taken place in the experience of the type must substantially renew itself in the experience of the great Antitype, whatever inferior renewals it might find besides.

(2.) When something typical in the past or the present is represented in a distinct prophetical announcement as to appear again in the future; the prophetical in word being combined with the typical in act into a prospective delineation of things to come. For an example we may refer to Zech. vi. 12, 13. The temple was being at that time re-built; and in language taken from this literal re-building a similar but far more glorious work is predicted for the future. So Ezek. xxxiv. 23; in which the future blessing on God's people is described as a return of the person and times of David.

3.) When the typical, not expressly and formally, but in its essential relations and principles, is embodied in an accompanying prediction which foretells things corresponding in nature, but far higher in importance. This modification is similar to the preceding one, but extends beyond it. Thus, the song of Hannah, 1 Sam. ii. 1—10, seems to have formed in some degree the groundwork of that of the Virgin, Luke i. 46—55.

(4.) When the typical is itself future, and is partly described, partly pre-supposed, in a prophetic word, as a ground for the delineation of other things yet more distant, to which it will hold a typical relation. Examples are to be found in those prophecies which, while Babylon yet held her supremacy, depicted her fall, and the deliverance of captive Judah from thraldom, and the return of the banished to their own land, and which, by means of the imagery hence supplied, described a greater fall and a more happy rescue, and the last magnificent glories of God's ransomed church.

(iii.) *Historical types* are the characters, actions, and fortunes of some eminent persons whose history is recorded in the Old Testament, ordered by divine providence to be prefigurations of the characters, actions, and fortunes of future persons who should live under the gospel dispensation.

III. In the interpretation of types,

1. There must be a fit application of the type to the antitype.

To constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble it. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of divine providence. It is this previous design and this pre-ordained connection which constitute the relation of type and antitype. If we are not careful to consider this relation, we may fall, as some fanciful expositors have done, into most unfounded interpretations of holy writ.

2. There is often more in the type than in the antitype. God has designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all particulars, but only in respect to some special feature: hence every circumstance in a type is not typical. In the epistle to the Hebrews the ritual and sacrifices of the law are fairly accommodated to Jesus Christ the antitype, although many things pertaining to the Levitical priests do not accord with him. Thus, the priest of the law was to offer sacrifice for his own sins (Heb. v. 3); but this was in no respect applicable to Christ (Heb. vii. 27). It is only, however, in *accidental* particulars, not belonging to the typical relation, that the case occurs. A type, *as such*, can contain no more than the antitype.

3. Frequently there is more in the antitype than in the type. For, as no single type can express the life and actions of Christ, there is necessarily more in the antitype than in the type itself; so that one type must signify one thing and another type another thing. Hence the appointment of the *two* goats (Lev. xvi. 5).

4. The wicked, as such, are not to be made types of Christ. A

thing which is bad in itself cannot prefigure that which is good. For want of attending to this rule some expositors have represented the adultery of David as having a typical reference to Messiah. So that to interpret aright the typical relation of Jonah to Christ we must observe that the point of resemblance is not in his being in the belly of the fish as the punishment of his disobedience, but in his coming forth alive after three days; which coming forth prefigured the resurrection of Christ.

5. Much difference of opinion has existed on the limitation of types. By some it has been held that without the express authority of the sacred writers we cannot conclude with certainty that this or that person or thing mentioned in the Old Testament is a type of Christ, on account of any resemblance which may be perceived to exist. But this is surely too restricted a view. The fanciful extremes into which some interpreters have run may teach a salutary caution, but need not make us deny the existence of types which all reason and analogy are ready to point out. So that the examples furnished by Scripture—as in the kindred case of prophecy—must be taken as specimens, rather than as exhausting the whole number of divinely-intended prefigurations.

6. A caution of another kind may be added. No doctrine must be pressed as fundamental, if it be grounded merely on typical analogy. This analogy may illustrate a teaching which is declared in plain language; but it can furnish no proof of anything not otherwise distinctly taught.

IV. Closely connected with the interpretation of types is the expounding of *symbols*. Symbols are visible representations of a spiritual or moral truth, objects which convey instruction by appealing to the eye. Thus a *horn* was the symbol of *strength*. A type and a symbol agree in their *genus* so far that they are equally representations; but in their *species* they differ. A symbol may represent a thing past, present, or future; whereas the object represented by a type is invariably future. The images of the cherubim over the propitiatory were symbols: the bread and wine in the last supper also were symbols. But the commanded sacrifice of Isaac was given for a type; and the sacrifices of the law were types.

The same rules which regulate the general interpretation of

tropes and figures are applicable to the interpretation of symbols: reference, therefore, may be made to what has been previously said, pp. 195—200. Light will be thrown on the symbolical language of Scripture by a careful collation of the prophets with each other; for the symbolical language of the prophets is almost a science in itself. This symbolical phraseology will also be illustrated by the comparison of the New Testament with the Old.

Section V. — On the Interpretation of Scripture Prophecies.

Prophecy, or the prediction of future events, is justly regarded as the highest evidence that can be given of supernatural communion with the Deity. The force of the argument from prophecy, for proving the divine authority of Scripture doctrine, has already been exhibited; and the cavils of objectors have been obviated. (See pp. 57—71.)

Prophecy is not, however, to be restricted to the predicting of future events: it had the larger office of receiving and communicating generally God's will and purposes. And it occupied an important place in the economy of God's dealings. Not opposed to the priestly ministry, it yet went beyond it. It was a step in advance of the law, and preparatory to the gospel. Prophetic inspiration was not, as some have represented it, a mere refinement of heathen soothsaying, but was immediately from God. There might be some preparatory training; but the divine Spirit alone could fit and empower men for their work.

Communications were made to the prophet's mind either in a more simple and immediate manner, or through dreams and ecstatic visions. And for the receiving of the divine suggestions the natural faculties must have been elevated; though the human agent's intelligent consciousness was preserved. True, the prophets did not fully understand the utterances they delivered (1 Pet. i. 10, 11); still, had they not retained their consciousness, they could not afterwards have described (as we find they did) the scenes that were presented to their internal eye. These scenes, the ideas suggested, must have been embodied in certain forms, to be sufficiently received for the purpose of being commu-

nicated. And, as means must be found for clothing the ideas received in order to express them, we see the use of symbolic visions and symbolic actions. The colouring of such visions was often taken from the particular circumstances in which the prophet lived. Thus, the imagery of Ezekiel is remarkably illustrated by the figures lately discovered in the Assyrian palaces.

There was one topic, however, not submitted to the prophets' own style of representation. Though in describing certain attributes of the Deity each may employ his wonted imagery, yet, when Jehovah himself appears, the sacred writers borrow no colouring from external sources. Any one may satisfy himself of this fact by comparing the accounts of the visions of Jehovah vouchsafed to Isaiah, Daniel, and Ezekiel (Isai. vi. 1—4; Dan. vii. 9, 10; Ezek. i. 26—28: compare Exod. xxiv. 10; 1 Kings xxii. 19; Rev. iv.).

With regard to the predictions of future events, there are two particular points which must be noticed. The first respects the way in which the prophets bring remote events before us. They were like watchmen upon an elevated station, who looked into the distance and proclaimed what they saw. The foreground would be distinct; but objects afar would be dimmer and blended in a degree together. This is called the "perspective" character of prophecy; and it was scarcely possible, in consequence, to distinguish, before the accomplishment, which of the events predicted was near, and which more remote. The prophets frequently interweave descriptions of remote events with others of objects close at hand. Thus, Zechariah (chap. ix.) sees, vv. 1—8, the triumphant march of Alexander; in vv. 9, 10, he beholds Messiah in the distant future; and, vv. 10—17, he reverts to the age of the Maccabees. This principle illustrates our Lord's discourse, Matt. xxiv., and will tend to explain the passages in which the apostolic writers seem to describe the final close of all things as to occur in their days.

The other point, important for the right interpretation of predictions, is the mode in which past events are re-produced. Coming blessings are described in language furnished by those which had already been vouchsafed. Thus, the full happiness of God's people is represented as a return from exile into Canaan.

Hence we see how all God's different dealings are linked together; later results being the orderly development of his original counsels (see pp. 218, 219). And hence the fallacy of the principle avowed by many critics is apparent, that there cannot be distinct prophetic foresight of the distant future, or predictions respecting empires in the prophet's age not yet in being.

Difficulties, it is readily admitted, exist in understanding the prophetic writings; but these are either owing to our ignorance of history, and of the Scriptures, or because the prophecies themselves are yet unfulfilled. The latter can only be understood when the events foretold have actually been accomplished; but the former class of difficulties may be removed in many, if not in all cases; and the knowledge, sense, and meaning of the prophets may, in a considerable degree, be attained by prayer, reading, and meditation, and by comparing Scripture with Scripture, the writings of the Old with those of the New Testament, and particularly with the book of the Revelation. With this view, the following general rules will be found useful in investigating, first, the *sense and meaning* of the prophecies, and, secondly, their *accomplishment.*

I. Rules for ascertaining the *sense* of the prophetic writings.

1. As not any prophecy of Scripture is of self-interpretation (2 Pet. i. 20), or is its own interpreter *, "the sense of the prophecy is to be sought in the events of the world, and in the harmony of the prophetic writings, rather than in the bare terms of any single prediction." In the consideration of this canon, the following circumstances should be carefully attended to: —

(1.) Consider well the times when the several prophets lived, in what place and under what kings they uttered their predictions, the duration of their prophetic ministry, and their personal rank and condition, and lastly, whatever can be known respecting their life and transactions.

* "Even the prophets could not expound the revelations which were committed to them: the meaning which the event fixes upon their language was not a meaning infused into it by their own design: the sense of their predictions, as it did not proceed from themselves, could not be unravelled by their own powers of interpretation."—Dr. W. Lee, *Insp. of Script.* Lect. v. p. 211.

(2.) As the prophets treat not only of past transactions and present occurrences, but also foretell future events, in order to understand them, we must consult the histories of the following ages, both sacred and profane, and carefully see whether we can trace in them the fulfilment of any prophecy.

(3.) The words and phrases of a prophecy must be explained, where they are obscure: if they be very intricate, every single word should be expounded; and, if the sense be involved in metaphorical and emblematic expressions (as very frequently is the case), these must be explained according to the principles already laid down.

(4.) Similar prophecies of the same event must be carefully compared, in order to elucidate more clearly the sense of the sacred predictions. For instance, after having ascertained the subject of the prophet's discourse and the sense of the words, Isai. liii. 5 ("Hew as wounded," literally pierced through, "for our transgressions") may be compared with Psal. xxii. 16 ("They pierced my hands and my feet"), and with Zech. xii. 10 ("They shall look upon me whom they have pierced"). In thus paralleling the prophecies, regard must be had to the predictions of former prophets, which are sometimes repeated with abridgment, or more distinctly explained by others; and also to the predictions of subsequent prophets, who sometimes repeat, with great clearness and precision, former prophecies, which had been more obscurely announced.

2. In order to understand the prophets, great attention should be paid to the prophetic style, which is highly figurative, and particularly abounds in metaphorical and hyperbolical expressions. By images borrowed from the natural world, the prophets often understand something in the world politic. Thus, the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in great power; and the increase of splendour in those luminaries denotes increase of prosperity, as in Isai. xxx. 26, and lx. 19. On the other hand, their darkening, setting, or falling signifies a reverse of fortune, or the entire destruction of the potentate or kingdom to which they refer.

3. As the greater part of the prophetic writings was composed in verse, attention to the division of the lines, and to that

peculiarity of Hebrew poetry by which the sense of one line or couplet so generally corresponds with that of another, will often lead to the meaning of passages; one line of a couplet, or member of a sentence, being frequently a commentary on the other. Of this rule we have an example in Isai. xxxiv. 6:—

> The Lord hath a sacrifice in Bozrah,
> And a great slaughter in the land of Idumea.

Here the metaphor in the first line is illustrated by the phraseology of the next: the sacrifice in Bozrah means the great slaughter in the land of Idumea, of which Bozrah was the capital.

4. Particular names are often put by the prophets for more general ones, in order that they may place the thing represented, as it were, before the eyes of their hearers; but in such passages they are not to be understood literally. Thus, in Joel iii. 4, "Tyre and Sidon, and all the coasts of Palestine," are put, by way of poetical description, for all the enemies of the Jews.

5. The order of time is not always to be looked for in the prophetic writings; for they frequently (particularly Jeremiah and Ezekiel) resume topics of which they have formerly treated, after other subjects have intervened, and again discuss them.

6. The prophets often change both persons and tenses, sometimes speaking in their own persons, at other times representing God, his people, or their enemies, as respectively speaking, and without noticing the change of persons; describing things future which lie within the circle of their horizon as if they were past or present, denoting thereby the certainty of the accomplishment. Isai. ix. 6, liii. throughout, lxiii. throughout, Zech. ix. 9, and Rev. xviii. 2, may be adduced as illustrations of this last remark.

7. When the prophets received a commission to declare anything, the message is sometimes expressed as if they had been appointed to do it themselves. Isai. vi. 9, 10, is merely a prediction of what the Jews would do; for, when the prophetic declaration was fulfilled, Christ quoted the passage and explained its general sense in Matt. xiii. 14, 15.

8. As symbolic actions and prophetic visions greatly resemble parables, and were employed for the same purpose, viz., more

powerfully to instruct and engage the attention of the people, they must be interpreted in the same manner as parables. For which, see pp. 206—209, *supra*.

II. Observations on the *accomplishment* of Scripture prophecies.

A prophecy is demonstrated to be fulfilled when we can prove, from unimpeachable authority, that the event has actually taken place, precisely according to the manner in which it was foretold.

1. The same prophecies frequently have a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual, or perhaps eternal. The prophets thus having several events in view, their expressions may be applicable partly to one, and partly to another; and it is not always easy to mark the transitions. What has not been fulfilled in the first we must apply to the second; and what has already been fulfilled may often be considered as typical of what remains to be accomplished.

The following examples, out of many which might be offered, will illustrate this rule: (1.) Psal. ii. is primarily an inauguration hymn, composed by David, the anointed of Jehovah, when crowned with victory, and placed triumphant on the sacred hill of Zion. But, in Acts iv. 25, &c., the apostles with one voice declare it to be descriptive of the exaltation of the Messiah, and of the opposition raised against the gospel, by both Jews and Gentiles. (2.) Isai. xi. 6. What is here said of the wolf dwelling with the lamb, &c., is understood as having its *first* completion in the reign of Hezekiah, when profound peace was enjoyed after the troubles caused by Sennacherib; but its *second* and full completion is under the gospel, the power of which, in changing the hearts, tempers, and lives of the worst of men, is here foretold and described by a singularly-beautiful assemblage of images. Of this blessed power there has in every age of Christianity been a cloud of witnesses.

Thus, it is evident that many prophecies *must be taken in a double sense*, in order to understand their full import; and, as this two-fold application of them was adopted by our Lord and

his apostles, it is a full authority for us to consider and apply them in a similar way.

The principles already laid down will vindicate this "double sense" from the objection sometimes urged of its rendering prophecy indeterminate, so that a fulfilment could be found or fancied, according to the bent of an interpreter's own mind. "But it is not," says Mr. Davison, "the convenient latitude of two unconnected senses, wide of each other, and giving room to a fallacious ambiguity, but the combination of two related, analogous, and harmonizing, though disparate subjects, each clear and definite in itself, implying a two-fold truth in the prescience, and creating an aggravated *difficulty*, and thereby an accumulated proof in the completion." The particular is thus brought forward as a pledge of what lies far beyond; and in *its* accomplishment there is an earnest given that God will re-produce in a higher and more perfect way the events which foreshadowed his ultimate purposes. As already noted, the return from Babylon pointed to and assured the more glorious deliverance from a more grievous bondage.

2. Predictions denouncing judgments to come do not in themselves speak the absolute futurity of the event, but only declare what is to be expected by the persons to whom they are made, and what will certainly come to pass, unless God in his mercy interpose between the threatening and the event. Of these conditional comminatory predictions we have examples in Jonah's preaching to the Ninevites (Jonah iii. 4—10), and in Isaiah's denunciation of death to Hezekiah (Isai. xxxviii. 1). See also a similar instance in Jer. xxxviii. 14—23.

III. Observations on the accomplishment of prophecies concerning the *Messiah* in particular.

1. Jesus Christ being the great subject and end of Scripture revelation, we ought everywhere to search for prophecies concerning him. We have the united testimony of Christ (John v. 39; Luke xxiv. 25—27, 44), and of an inspired apostle (Acts x. 43), that he is the subject of Scripture prophecy. Whatever, therefore, is emphatically and characteristically spoken of some other person, not called by his own name, in the Psalms or prophetical books, so that each predicate can be fully demonstrated

in no single subject of that or any other time, must be taken as said of the Messiah. Psal. xxii. and Isai. liii. may be adduced as illustrations of this rule.

2. The interpretation of the word of prophecy, made by Christ himself, and by his inspired apostles, is a rule and key, by which to interpret correctly the prophecies cited or alluded to by them. The prophecy (in Isai. viii. 14) that the Messiah would prove a stone of stumbling and a rock of offence is more plainly repeated by Simeon (Luke ii. 34), and is shown to have been fulfilled, by St. Paul (Rom. ix. 32, 33), and by St. Peter (1 Pet. ii. 8); and Psal. xvi. is expressly applied to Christ by the latter of these apostles (Acts ii. 25—31).

3. Where the prophets describe a golden age of felicity, they clearly foretell gospel times. Many passages might be adduced from the prophetic writings in confirmation of this rule. It will, however, suffice to adduce Isai. ix. 2—7 and xi. 1—9. In the former of these passages, the peaceful kingdom of the Messiah is set forth, its extent and duration; and, in the latter, the singular peace and happiness which should then prevail are delineated in imagery of unequalled beauty and energy.

4. Things foretold as universally or indefinitely to come to pass under the gospel are to be understood, as they respect the duty, of all persons; but, as they respect the event, only of God's people. The highly-figurative expressions in Isai. ii. 4, xi. 6, and lxv. 25, are to be understood of the nature, design, and tendency of the gospel, and as showing what is the duty of all its professors, and what would actually take place in the Christian world, if all who profess the Christian doctrine did sincerely and cordially obey its dictates.

5. As the ancient prophecies concerning the Messiah are of two kinds, some of them relating to his first coming to suffer, while the rest of them concern his second coming to establish his kingdom; in all these prophecies, we must carefully distinguish between his first coming in humiliation to accomplish his mediatorial work on the cross, and his second coming in glory to judgment.

6. In studying the prophetic writings, the two following cautions should uniformly be kept in view, viz.: (1.) That we do not

apply passing events, as actually fulfilling particular prophecies; (2.) That we do not curiously pry beyond what is expressly written, or describe as fulfilled prophecies which are yet future. What the bible has declared, that *we* may without hesitation declare: beyond this all is mere vague conjecture.

Section VI. — On the Doctrinal Interpretation of Scripture.

As the holy Scriptures contain the revealed will of God to man, they not only offer to our attention the most interesting histories and characters for our instruction by example, and the most sublime prophecies for the confirmation of our faith, but likewise present, to our serious study, *doctrinal truths* of the utmost importance. Some of these occur in the historical, poetical, and prophetical parts of the bible; but the chief source of doctrinal theology is in the New Testament, in the discourses delivered by our Lord, and in the apostolic epistles which, though originally written for the edification of particular churches or individuals, are nevertheless *of general application, and designed for the guidance of the universal church in every age.* In forming a just notion of what the Scripture teaches, we must regard it as a whole. No part is superfluous; nor is any one in opposition to another part. Still there are varieties in the mode of teaching. Truth is occasionally exhibited in its principles, more frequently it is applied to the special cases of the persons or communities addressed. But, whether we find the principle stated, or the application made, whether we see the earlier shadows afterwards giving place to the substance, and that which was taught in figure at last plainly spoken, the different parts are so adjusted as that each shall have its appropriate office, and all combine in illustrating most fully the grand purpose of God. Two errors must be specially guarded against. Some would comparatively neglect the Gospels, as if Christ had merely planted the seeds, the ripened fruit of which is found in the more developed teachings of the apostles. Others lower the value of the epistles, as if the disciples had but imperfectly apprehended their Master's meaning. It is true that no mere man could comprehend in all its bearings God's will as he who was God incarnate. But

while as individual men the apostles stood always infinitely below their Master, yet as teachers moved by the Holy Ghost they delivered the words of God. Christ's eye was on the whole, the great Master-builder: the servants, not adding to the foundation, but building on it, applied to particular cases the substantive truths which the Lord laid down, and were each fully qualified for what he had to do, though his knowledge might not extend to that which lay beyond him.

The doctrinal interpretation of the bible is of great consequence; as by this means we acquire a correct and saving knowledge of the will of God concerning us. In the prosecution of this important branch of sacred literature, the following observations, nearly allied to those given for the investigation of the sense of Scripture, pp. 188—190, are offered to the attention of the student:—

1. The meaning of the sacred writings is not to be determined according to modern notions and systems; but we must endeavour to carry ourselves back to the very times and places in which they were written, and realize the ideas and modes of thinking of the sacred writers.

This rule is of the utmost importance for understanding the Scriptures, but is too commonly neglected by expositors, who, when applying themselves to the explanation of the sacred volume, have a pre-conceived system of doctrine which they seek in every passage. Thus they rather draw the Scriptures to *their* system of doctrine, than bring their doctrines to the standard of Scripture; a mode of interpretation which is unjust, and useless in the attainment of truth. The only way by which to understand the meaning of the sacred writers, and to distinguish between true and false doctrines, is to lay aside pre-conceived modern notions and systems, and to carry ourselves back to the very times and places in which the prophets and apostles wrote. In perusing the bible, therefore, this rule must be most carefully attended to: it is only an unbiassed mind that can attain the true and genuine sense of Scripture.

2. In order to understand any doctrinal book or passage of Scripture, we must attend to the controversies which were agitated at that time, and to which the sacred writers allude; for a key

to the apostolic epistles is not to be sought in the modern controversies that divide Christians, which were not only unknown, but not even in existence at that time.

The controversies which prevailed in the age of the apostles are to be ascertained, partly from their writings, partly from the existing monuments of the primitive Christians, and likewise from some passages in the writings of the rabbins. The most important passages of this kind are to be found in many of the larger commentators.

3. The doctrinal books of Scripture, for instance, the epistles, are not to be perused in detached portions or sections; but they should be read through at once, with a close attention to the scope and tenor of the discourse, regardless of the divisions into chapters and verses, precisely in the same manner in which we should peruse the letters of Cicero, Pliny, or other ancient writers.

Want of attention to the general scope and design of the doctrinal parts of Scripture, particularly of the epistles, has been the source of many and great errors: the reading, therefore, which is here recommended, should not be cursory or casual, but frequent and diligent; and the epistles should be repeatedly perused, until we become intimately acquainted with their contents. On the investigation of the scope, see pp. 179, 180, *supra*.

4. Where any doctrine is to be deduced from the Scriptures, it will be collected better, and with more precision, from those places in which it is professedly discussed, than from those in which it is noticed only incidentally, or by way of inference.

For instance, in the epistles to the Romans and the Galatians, the doctrine of justification by faith is fully treated; and, in those to the Ephesians and the Colossians, the calling of the Gentiles and the abrogation of the ceremonial law are particularly illustrated. These must therefore be diligently compared together, in order to deduce those doctrines correctly.

5. It is of great importance to the understanding of the doctrinal books of the New Testament, to attend to and distinctly note the transitions of persons which frequently occur, especially in St. Paul's epistles.

Thus, by the pronoun *I*, St. Paul sometimes means himself, sometimes any Christian, sometimes a Jew, and sometimes any

man, &c. To discover these transitions requires great attention to the apostle's scope and argument; and yet, if this be neglected or overlooked, it will cause the reader greatly to mistake and misunderstand his meaning, and will also render the sense very perplexed. Mr. Locke, and Dr. Macknight, in their elaborate works on the epistles, are particularly useful in pointing out these various transitions of persons and subjects; but in no book are they so carefully and judiciously exhibited as in Conybeare and Howson's "Life and Epistles of St. Paul."

6. No article of faith can be established from metaphors, parables, or single obscure and figurative texts.

Instead of deriving our knowledge of Christianity from parables and figurative passages, an intimate acquaintance with the doctrines of the gospel is necessary, in order to be capable of interpreting them. The beautiful parable of the man who fell among thieves (Luke x. 30—37) is evidently intended to influence the Jews to be benevolent and kind, like the good Samaritan. And yet that parable has by some writers been considered as a representation of Adam's fall, and of man's recovery, through the interposition of Jesus Christ! But those who embrace this opinion did not, and could not, learn these doctrines from the passage itself.

Section VII. — On the Moral Interpretation of Scripture.

1. — On the Interpretation of the Moral Parts of Scripture.

The moral parts of Scripture are replete with the most important instructions for the government of life. They are to be interpreted precisely in the same manner as all other moral writings; regard being had to the peculiar circumstances of the sacred writers, viz., the age in which they wrote, the nation to which they belonged, their style, genius, &c. In the examination of the moral parts of Scripture, the following more particular rules will be found useful: —

1. Moral propositions or discourses are not to be urged too far, but must be understood with a certain degree of latitude, and with various limitations.

For want of attending to this canon, many moral truths have been pushed to an extent which causes them altogether to fail of the effect they were designed to produce. It is not to be denied that universal propositions may be offered: such are frequent in the Scriptures as well as in profane writers, and also in common life; but it is in explaining the expressions by which they are conveyed, that just limits ought to be applied, to prevent them from being urged too far. The nature of the thing, and various other circumstances, will always afford a criterion by which to understand moral propositions with the requisite limitations.

2. Principals include their accessories, that is, whatever approaches or comes near to them, or has any tendency to them.

Thus, where any sin is forbidden, we must be careful to avoid not only it, but also everything of a similar nature, and whatever may prove an occasion of it, or imply our consent to it in others; and we must endeavour to dissuade or restrain others from it. Comp. Lev. xix. 17; Matt. v. 21—30; 1 Cor. viii. 13; Eph. v. 11; 1 Thess. v. 22; James v. 19, 20; Jude 23. So, where any duty is enjoined, all means and facilities enabling either ourselves or others to discharge it, according to our respective places, capacities, or opportunities, are likewise enjoined.

3. Negatives include affirmatives, and affirmatives include negatives: in other words, where any duty is enjoined, the contrary sin is forbidden; and, where any sin is forbidden, the contrary duty is enjoined.

Thus, in Deut. vi. 13, where we are commanded to serve God, we are forbidden to serve any other. Therefore, in Matt. iv. 10, it is said, "Him *only* shalt thou serve."

4. Negatives are binding at all times, but not affirmatives; that is, we must never do that which is forbidden, though good may ultimately come from it (Rom. iii. 8). We must not speak wickedly for God (Job xiii. 7).

5. When an action is either required or commended, or any promise is annexed to its performance, such action is supposed to be done from proper motives, and in a proper manner.

The giving of alms may be mentioned as an instance; which, if done from ostentatious motives, we are assured, is displeasing in the sight of God. Comp. Matt. vi. 1—4.

6. When the favour of God, or salvation, is promised to any deed or duty, all the other duties of religion are supposed to be rightly performed.

7. When a certain state or condition is pronounced blessed, or any promise is annexed to it, a suitable disposition of mind is supposed to prevail.

Thus, when the poor or afflicted are said to be blessed, it is because such persons, being poor and afflicted, are free from the sins usually attendant on unsanctified prosperity, and because they are, on the contrary, more humble and more obedient to God. If, however, they be not the *characters* described (as unquestionably there are many to whom the description does not apply), the promise in that case does not belong to them. *Vice versá*, when any state is pronounced to be wretched, it is on account of the sins or vices which generally attend it.

8. Some precepts of moral prudence are given in the Scriptures, which nevertheless admit of exceptions, on account of some duties of benevolence or piety that ought to predominate.

We may illustrate this rule by the often-repeated counsels of Solomon, respecting becoming surety for another (see Prov. vi. 1, 2, xi. 15, xvii. 18, and xx. 16). In these passages he does not condemn suretiship, which is not only lawful, in many cases, but is, in some instances, even an act of justice, prudence, and charity; but Solomon forbids his disciple to become surety *rashly*, without considering for whom or how far he binds himself, or how he could discharge the debt, if occasion should require it.

9. Many things in morals, which are not spoken comparatively, are nevertheless to be thus understood.

In Matt. ix. 13, and xii. 7, Jesus Christ, citing Hos. vi. 6, says, that God desired "mercy, and not sacrifice." Yet he had prescribed that victims should be offered. This therefore must be understood comparatively, *sacrifice* being compared with *mercy*, or with acts of humanity and benevolence; which the context shows are here intended. The sense, then, of the passage in question is this: "I require mercy rather than sacrifice;" in other words, I prefer acts of charity to matters of positive institution, when in any instance they interfere with each other.

10. A few additional remarks may be here introduced. While

it is necessary to distinguish between positive and moral precepts, the former in their nature changing, the latter immutable as derived from the relation in which a creature necessarily stands to his Creator, we must also observe that many prescribed duties are of a complex character. To worship God is morally always binding upon men: the particular forms and seasons of worship are defined by positive enactment, and may vary at different times.

It will be well also to distinguish between the precepts of the Old Testament and those of the New. So far as any of the former are moral, there is doubtless the same binding obligation still in force; but yet the introductory character of the law must not be forgotten. We find it recognized by our Lord himself (Matt. xix. 8). The morality, as well as the spiritual teaching, of revelation, had its gradual development.

Moral duties are inculcated in Scripture almost as expressively by examples as by precepts. It is necessary, however, in deducing rules from these for practical guidance, to observe certain limitations and cautions. While some evil deeds are censured in the history, others are related without expressed disapproval. We are not, therefore, indiscriminately to imitate the conduct of the true servants of God, even though no note of censure is affixed. Some things, again, were done under particular circumstances, or by distinct command, which it would not be lawful to imitate, unless the same necessity were again to occur. Abraham's proceeding to offer Isaac is a case in point. The clearer revelation of the New Testament will largely illustrate the Old Testament examples; while not unfrequently an example will show how a precept is to be understood, and that a principle or state of mind, rather than a particular act, is recommended.

2. — On the Interpretation of the Promises and Threatenings of Scripture.

A promise, in the scriptural sense of the term, is a declaration or assurance of the divine will, in which God signifies what particular blessings or good things he will freely bestow, as well as the evils which he will remove. The *promises* therefore differ

from the *threatenings* of God, inasmuch as the former are declarations concerning good, while the latter are denunciations of evil only: at the same time it is to be observed that promises seem to include threats, because, being in their very nature *conditional*, they imply the bestowment of the blessing promised, only on the condition being performed, which blessing is *tacitly* threatened to be withheld on non-compliance with such condition. Further, promises differ from the *commands* of God, because the latter are significations of the divine will concerning a *duty* enjoined to be performed, while promises relate to *mercy* to be received.

There are four classes of promises mentioned in the Scriptures, particularly in the New Testament; viz., 1. Promises relating to the Messiah; 2. Promises relating to the church; 3. Promises of blessings, both temporal and spiritual, to the pious; and, 4. Promises encouraging to the exercise of the several graces and duties that compose the Christian character. The first two of these classes, indeed, are many of them *predictions* as well as promises; consequently the same observations will apply to them as are given for the interpretation of Scripture prophecies; but, in regard to those promises which are directed to particular persons, or to the performance of particular duties, the following remarks are offered to the attention of the reader: —

1. "We must receive God's promises in such wise as they be generally set forth in the holy Scripture" (Art. xvii.).

To *us* the promises of God are general and conditional: if, therefore, they be not fulfilled towards us, we may rest assured that the fault does not rest with him "who cannot lie," but with ourselves, who have failed in complying with the conditions either tacitly or expressly annexed to them.

2. Such promises as were made in one case may be applied in other cases of the same nature, consistently with the analogy of faith.

It is in promises as in commands: they do not exclusively concern those to whom they were first made; but, being inserted in the Scriptures, they are made of public benefit; for "whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope" (Rom. xv. 4). Thus, what was spoken to Joshua

5) on his going up against the Canaanites, lest he should be discouraged in that enterprise, is applied to the believing Hebrews (Heb. xiii. 5), as a remedy against covetousness or inordinate cares concerning the things of this life; it being a very comprehensive promise that God will never fail us nor forsake us. But, if we were to apply the promises contained in Psal. xciv. 14, and Jer. xxxii. 40, and John x. 28, as promises of *indefectible* grace to believers, we should violate every rule of sober interpretation, as well as the analogy of faith.

3. God has suited his promises to his precepts.

By his *precepts* we see what is our *duty*, and what should be the *scope of our endeavours*; and by his *promises* we see what is our *inability*, what should be the *matter or object of our prayers*, and where we may be supplied with that grace which will enable us to discharge our duty. Comp. Deut. x. 16 with Deut. xxx. 6; Eccles. xii. 13 with Jer. xxxii. 40; Ezek. xviii. 31 with Ezek. xxxvi. 37; and Rom. vi. 12 with 14.

4. Where anything is promised in case of obedience, the threatening of the contrary is implied in case of disobedience; and, where there is a threatening of anything in case of disobedience, a promise of the contrary is implied upon condition of obedience.

In illustration of this remark, it will be sufficient to refer to and compare Exod. xx. 7 with Psal. xv. 1—4, and xxiv. 3, 4; and Exod. xx. 12 with Prov. xxx. 17.

SECTION VIII. — On the Interpretation of Passages of Scripture, which are alleged to be contradictory.

Although the sacred writers, being divinely inspired, were necessarily exempted from error in the important truths which they were commissioned to reveal to mankind, yet it is not to be concealed that, on comparing Scripture with itself, some detached passages are to be found which *appear* to be contradictory; and these have ever been a favourite topic of cavil. It is readily admitted that *real* contradictions are a just and sufficient proof that a book is not divinely inspired; whatever pretences it may make

to such inspiration. In this way we prove that the Koran of Mohammed could not be inspired, much as it is extolled by his admiring followers. The whole was framed by the wily Arab to answer some particular exigencies. Hence not a few real contradictions crept into the Koran: the existence of which is not denied by the Mussulman commentators, who not only are very particular in stating the several occasions on which particular chapters were produced, but also, where any contradiction occurs which they cannot solve, affirm that one of the contradictory passages is revoked. And they reckon in the Koran upwards of one hundred and fifty passages thus revoked. Now this fact is a full evidence that the compiler of that volume could not be inspired; but no such thing can be alleged against the Scriptures. They were indeed given "at sundry times, and in divers manners," and the authors of them were inspired on particular occasions; but nothing was ever published as a part of them, which was afterwards revoked; nor is there anything in them which *we* need to have annulled. Errors in the transcription of copies, as well as in printed editions and translations, do unquestionably exist; but the contradictions objected are only seeming, not real, nor do we know a single instance of such alleged contradictions that is not capable of a rational solution. Solutions of many of these will be found at length in Vol. II. Part II. Book II. Chapter vii. of the larger "Introduction," to which the reader is necessarily referred, as the explanation of the passages alleged to be contrary do not admit of abridgment. The following general observations, however, will enable an attentive reader, who will compare things spiritual with spiritual, easily to solve for himself many seeming contradictions.

1. Wherever one text of Scripture appears to contradict another, we should, by a serious consideration of them, endeavour to discover their harmony; for the only way by which to judge rightly of particular passages in any book is, first, to ascertain whether the text be correct, and in the next place to consider its whole design, method, and style, and not to criticise some particular parts of it, without bestowing any attention upon the rest. Such is the method adopted by all who would investigate with judgment any difficult passages occurring in a profane author;

and, if a judicious and accurate writer is not to be lightly accused of contradicting himself for any seeming inconsistencies, but is to be reconciled with himself if possible, unquestionably the same equitable principle of interpretation ought to be applied in the investigation of Scripture difficulties.

2. Some passages are explained by the Scriptures themselves, which serve as a key to assist us in the elucidation of others.

Thus, in one place it is said that "Jesus baptized," and in another it is stated that *he* "baptized not:" the former passage is explained to be intended of baptism not performed by himself, but by his disciples, who baptized in his name. Comp. John iii. 22 with iv. 1, 2.

3. Frequently, also, a distinction of the different senses of words, as well as of the different subjects and times, will enable us to obviate the seeming discrepancy.

Thus, when it is said, "It is appointed unto all men once to die" (Heb. ix. 27), and elsewhere, "If a man keep" Christ's "saying, he shall never see death," there is no contradiction; for, in the former place, *natural* death, the death of the body, is intended, and, in the latter passage, *spiritual* or *eternal* death. Again, when Moses says, "God rested on the seventh day from all his works" (Gen. ii. 2), and Jesus says, "My Father worketh hitherto" (John v. 17), there is no opposition or contradiction; for Moses is speaking of the works of creation, and Jesus of the works of providence. So, Samuel tells us God "will not repent" (1 Sam. xv. 29); and yet we read in other parts of the Old Testament that "it repented the Lord that he had made man on the earth" (Gen. vi. 6); and that he had "set up Saul to be king" (1 Sam. xv. 11). But in these passages there is no real contradiction: repentance, in the one place, signifies a change of mind and counsel, from want of foresight of what would come to pass, and *thus* God cannot repent; but then he changes his course as men do when they change their minds, and so he may be said to repent. In these, as well as in other instances, where personal qualities or feelings are ascribed to God, the Scriptures speak, in condescension to our capacities, after the manner of men; nor can we speak of the Deity in any other manner, if we would speak intelligibly to the generality of mankind.

4. One or two examples shall be added of the mode in which alleged contradictions may be explained.

(1.) It has been urged that the genealogies given of our Lord (Matt. i.; Luke iii.) cannot harmonize. It is quite possible, however, to produce a rational solution of the difficulty. Thus we may imagine both the evangelists to give the line of descent of Joseph; St. Matthew enumerating, in the succession of the strictly-royal line, the legal heirs to the throne of David; St. Luke recording the succession of real parentage. This would account for the two names, Salathiel and Zorobabel, appearing in each pedigree. They were brought in as heirs to the throne from Nathan's line after that of Solomon became extinct. And then it requires only one or two very natural suppositions to bring the closing parts of the tables into correspondence. For if, as most likely is the case, Matthan in the one is the same person as Matthat in the other, then Jacob and Heli were brothers — sons of the same father. And, if Jacob, the elder, had no sons, but only daughters, and Joseph, Heli's son, married one of these, then he would be accounted Jacob's son, and be lineal heir to the throne. And, if we suppose further—and it is not at all unreasonable—that that daughter was the Virgin Mary, all the demands of the case will be fully met. The principle of each table would thus be preserved; and, Mary and Joseph being first cousins, and cousins in the line which had the right of succession, the birth of our Lord was in every respect complete, whether viewed in regard to consanguinity, or to relationship to the throne. There are several corroborating circumstances which give weight to this solution, but they cannot be here enumerated. But it may be added that other modes of reconciling the evangelists have been proposed; some of which must be considered quite satisfactory.

(2.) A discrepancy has been imagined between the evangelists, in regard to the inscription upon the cross; which is variously given (Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19); but it should be remembered that there were three copies of the inscription. Mr. Coker Adams, who has fully examined the question, believes that St. John records the very words written by Pilate, and that the other three evangelists have preserved the inscription in the three different languages used,

Matthew the Hebrew, Mark the Latin, Luke the Greek. "Look," he says, "upon that well-known name, 'Jesus of Nazareth,' as written separately, above the rest of the inscription, and perhaps larger also, and the three lines below as declaring the crucified to be 'the King of the Jews.' Observe how easily all the other lines come after this, how natural are the expressions which, in the first of the three, point out this 'same Jesus' as the owner of that title,

JESUS OF NAZARETH:

THIS IS JESUS THE KING OF THE JEWS;

and are then dropped, one by one, in the two lower lines; and, lastly, see how with this interpretation every word and particle of the accounts given by all the four evangelists agree both with each other and with probability; the three first announcing the derisive yet true proclamation of their Lord to those three great nations; the fourth relating those words which visibly on the cross, no less than really in their sense, belonged alike to all."

SECTION IX. — On the Practical Reading of Scripture.

The sense of Scripture having been explained and ascertained, it only remains that we apply it to purposes of practical utility; which may be effected either by deducing inferences from texts, or by practically using the Scriptures for our personal edification and salvation; for, if serious contemplation of the Scriptures and *practice* be united together, our real knowledge of the bible must necessarily be increased, and will be rendered progressively more delightful. This practical reading may be prosecuted by *every one* with advantage; for the application of Scripture which it enjoins is connected with our highest interest and happiness.

The simplest practical application of the word of God will, unquestionably, prove the most beneficial; provided it be conducted with a due regard to those moral qualifications which have already (p. 105) been stated and enforced, as necessary to the right understanding of the Scriptures. Should, however, any hints be required, the following may, perhaps, be consulted with advantage.

1. In reading the Scriptures, then, with a view to personal application, we should be careful that it be done with a pure intention.

He who peruses the sacred volume only for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquillize his conscience by the discharge of a mere external duty, is deficient in the *motive* with which he performs that duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures just with the design of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire that, through them, he may be convinced of his self-love, ambition, or other faults to which he may be peculiarly exposed, and that, by the assistance of divine grace, he may be enabled to eradicate them from his mind.

2. In reading the Scriptures for this purpose, it will be advisable to select some appropriate lessons from its most useful parts; not being particularly solicitous about the exact connection or other critical niceties that may occur (though, at other times, as ability and opportunity offer, these are highly-proper objects of inquiry), but simply considering them with a devotional or practical view.

After ascertaining, therefore, the plain and obvious meaning of the lesson under examination, we should first consider the present state of our minds, and carefully compare it with the passage in question: next, we should inquire into the causes of those faults which such perusal may have disclosed to us, and should then look around for suitable remedies to correct the faults we have thus discovered.

3. We should carefully distinguish between what the Scripture itself says, and what is only said in the Scripture, and, also, the times, places, and persons, when, where, and by whom anything is recorded as having been said or done.

In Mal. iii. 14, we find the following words: "It is in vain to serve God; and what profit is it that we have kept his ordinance?" And, in 1 Cor. xv. 32, we meet with this maxim of profane men: "Let us eat and drink, for to-morrow we die."

But, when we read these and similar passages, we must attend to the characters introduced, and remember that the persons who spoke thus were wicked men. Even those whose piety is commended in the sacred volume did not always act in strict conformity to it. Thus, when David vowed that he would utterly destroy Nabal's house, we must conclude that he sinned in making that vow; and the discourses of Job's friends, though in themselves extremely beautiful and instructive, are not in *every* respect to be approved; for we are informed by the sacred historian, that God was wroth with them, because they had not spoken of him the thing that was right (Job xlii. 7).

4. In every practical reading and application of the Scriptures to ourselves, our attention should be fixed on Jesus Christ, both as a *gift* to be received by faith for salvation, and also as an *exemplar*, to be copied and imitated in our lives.

We are not, however, to imitate him in all things. Some things he did by his divine power; and in those we *cannot* imitate him: other things he performed by his sovereign authority; in those we *must not* imitate him: other things also he performed by virtue of his office as a Mediator; and in these we *may not*, we *cannot* follow him. But, in his early piety, his obedience to his reputed earthly parents, his unwearied diligence in doing good, his humility, his unblameable conduct, his self-denial, his contentment under low circumstances, his frequency in private prayer, his affectionate thankfulness, his compassion to the wretched, his holy and edifying discourse, his free conversation, his patience, his readiness to forgive injuries, his sorrow for the sins of others, his zeal for the worship of God, his glorifying of his heavenly Father, his impartiality in administering reproof, his universal obedience, and his love and practice of holiness—in all these instances, Jesus Christ is the most perfect pattern for our imitation.

5. As every *good* example recorded in the Scriptures has the force of a rule, so, when we read therein of the *failings* as well as of the sinful actions of men, we may see what is in our own nature; for there are in us the seeds of the same sin, and similar tendencies to its commission, which would bring forth similar fruits, were it not for the preventing and renewing grace of God. And, as many of the persons, whose faults are related in the

volume of inspiration, were men of infinitely-more elevated piety than ourselves, we should learn from them not only to "be not high-minded, but fear" (Rom. xi. 20), but, further, to avoid being rash in censuring the conduct of others.

The *occasions* of their declensions are likewise deserving of our attention, as well as the temptations to which they were exposed, and whether they did not neglect to watch over their thoughts, words, and actions, or did not trust too much to their own strength (as in the case of Peter's denial of Christ), what were the means that led to their penitence and recovery, and how they demeaned themselves after they had repented. By a due observation, therefore, of their *words and actions*, and of the *temper of their minds*, so far as this is manifested by words and actions, we shall be better enabled to judge of our *real* progress in religious knowledge, than by those characters which are given of holy men in the Scriptures, without such observation of the tenor of their lives, and the frame of their minds.

6. In reading the promises and threatenings, the exhortations and admonitions, and other parts of Scripture, we should apply them to ourselves in such a manner as if they had been personally addressed to us.

For instance, are we reading any of the prophetic sermons? Let us so read and consider them, and, as it were, realize to ourselves the times and persons when and to whom such prophetic discourses were delivered, as if they were our fellow-countrymen, fellow-citizens, &c., whom Isaiah, Jeremiah, Ezekiel, and other prophets rebuke in some chapters, while in others they labour to convince them of their sinful ways, and to convert them, or, in the event of their continuing disobedient, denounce the divine judgments against them. So, in all the precepts of Christian virtue recorded in Matt. v., vi., and vii., we should consider ourselves to be as nearly and particularly concerned as if we had personally heard them delivered by Jesus Christ on the mount. Independently, therefore, of the light which will thus be thrown upon the prophetic or other portions of Scripture, much *practical* instruction will be efficiently obtained; for, by this mode of reading the Scriptures, the promises addressed to others will encourage

us, the denunciations against others will deter us from the commission of sin, the exhortations delivered to others will excite us to the diligent performance of our duty, and, finally, admonitions to others will make us walk circumspectly.

7. The words of the passage selected for our private reading, after its import has been ascertained, may beneficially be summed up or comprised in very brief prayers or ejaculations.

The advantage resulting from this simple method has been proved by many who have recommended it. If we pray over the substance of Scripture, with our bible before us, it may impress the memory and heart the more deeply. Should any references to the Scriptures be required, in confirmation of this statement, we would briefly remark that the following passages, among many others which might be cited, will, by addressing them to God, and by a slight change also in the person, become admirable petitions for divine teaching; viz., Eph. i. 17, 18, 19; Col. i. 9, 10; 1 Pet. ii. 1, 2. Psal. cxix. contains numerous similar passages.

8. In the practical reading of the Scriptures, all things are not to be applied at once, but gradually and successively; and this application must be made, not so much with the view of supplying us with materials for talking, as with matter for practice.

Finally, this practical reading and application must be diligently continued through life; and we may, with the assistance of divine grace, reasonably hope for success in it, if to reading we add constant *prayer* and *meditation* on what we have read. With these we are further to conjoin a perpetual comparison of the sacred writings; daily observation of what takes place in ourselves, as well as what we learn from the experience of others; a strict and vigilant self-examination; together with frequent conversation with men of learning and piety, who have made greater progress in saving knowledge; and, lastly, the diligent cultivation of internal peace.

Other observations might be offered; but the preceding hints, if duly considered and acted upon, will make us "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. i. 8). And if, to some of his readers, the author should appear

to have dilated too much on so obvious a topic, its importance must be his apology. Whatever relates to the confirmation of our faith, the improvement of our morals, or the elevation of our affections, ought not to be treated lightly or with indifference.

PART III.

A COMPENDIUM OF BIBLICAL GEOGRAPHY AND ANTIQUITIES.

BOOK I.

A SKETCH OF THE GEOGRAPHY OF THE HOLY LAND.

CHAPTER I.

HISTORICAL GEOGRAPHY OF THE HOLY LAND.

THIS country has in different ages been called by various names, which have been derived either from its inhabitants, or from the extraordinary circumstances attaching to it. General words, rendered *earth*, *land*, or *country*, must frequently be understood, in a more restricted sense, to mean the promised land of Israel; as in Josh. ii. 3; Matt. v. 5; and Luke iv. 25. More particular names are:

1. The *Land of Canaan*, from Canaan, the youngest son of Ham, and grandson of Noah, who settled here after the confusion of Babel, and divided the country among his eleven children (Gen. x. 15, &c.).

2. The *Land of Promise* (Heb. xi. 9), from the promise made by Jehovah to Abraham, that his posterity should possess it (Gen. xii. 7, xiii. 15); who being termed Hebrews, this region was thence called the *Land of the Hebrews* (Gen. xl. 15).

3. The *Land of Israel*, from the Israelites, or posterity of Jacob, having settled themselves there. This name is of most frequent occurrence in the Old Testament: it is also to be found in the New Testament (as in Matt. ii. 20, 21). Within this extent lay all the provinces or countries visited by Jesus Christ, except Egypt,

and consequently almost all the places mentioned or referred to in the four Gospels. After the separation of the ten tribes, that portion of the land which belonged to the tribes of Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of Judæa, or the land of *Judah* (Psal. lxxvi. 1); which name the whole country retained during the existence of the second temple, and under the dominion of the Romans.



Grotto at Nazareth, said to have been the house of Joseph and Mary.

4. The *Holy Land*, an appellation to this day conferred on it by all Christians, as having been hallowed by the presence, actions, miracles, discourses, and sufferings of Jesus Christ. This name is also to be found in the Old Testament (Zech. ii. 12), and in the apocryphal books of Wisdom (xii. 3), and 2 Maccabees (i. 7). The whole world was divided by the ancient Jews into two general parts, *the land of Israel* and *the land out of Israel*, that is, all the countries inhabited by the nations of the world, or the

Gentiles: to this distinction there seems to be an allusion in Matt. vi. 32. All the rest of the world, together with its inhabitants (apart from Judæa), was accounted as profane, *polluted*, and *unclean* (see Isai. xxxv. 8, lii. 1, with Joel iii. 17; Amos vii. 17; and Acts x. 14). But, though the whole land of Israel was regarded as *holy*, as being the place consecrated to the worship of God, and the inheritance of his people, whence they are collectively styled *saints* and a holy nation or people (in Exod. xix. 6; Deut. vii. 6, xiv. 2, xxvi. 19, xxxiii. 3; 2 Chron. vi. 41; Psal. xxxiv. 9, l. 5, 7, lxxix. 2, and cxlviii. 14), yet the Jews imagined particular parts to be vested with more than ordinary sanctity, according to their respective situations. Thus the parts situated beyond Jordan were considered to be less holy than those on this side: walled towns were supposed to be more clean and holy than other places, because no lepers were admissible into them, and the dead were not allowed to be buried there. Even the very dust of the land of Israel was reputed to possess such a peculiar degree of sanctity, that, when the Jews returned from any heathen country, they stopped at its borders, and wiped the dust from their shoes, lest the sacred inheritance should be polluted with it; nor would they suffer even herbs to be brought to them from the ground of their Gentile neighbours, lest they should carry any of the mould with them, and thus defile their pure land. To this notion our Lord alluded when he commanded his disciples to shake off the dust of their feet (Matt. x. 14) on returning from any house or city that would neither receive nor hear them; thereby intimating that, when the Jews had rejected the gospel, they were no longer to be regarded as the people of God, but were on a level with heathens and idolaters.

5. The appellation of *Palestine*, by which the whole land appears to have been called in the days of Moses (Exod. xv. 14), is derived from the Philistines, a people who migrated from Egypt, and, having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, where they became so considerable as to give their name to the whole country, though they in fact possessed only a small part of it. The Philistines were for a long time the most formidable enemies of the children of Israel; but about the year of the world 3841 (B. C. 159), Judas Maccabæus

subdued their country, and about sixty-five years afterwards Jannæus burnt the city of Gaza, and incorporated the remnant of the Philistines with such Jews as he placed in their country.

The land promised to Abraham is, in Gen. xv. 18, stated to be "from the river of Egypt unto the great river, the river Euphrates." Of this tract, however, the Israelites were not immediately put in possession; and, although David and Solomon (2 Sam. viii. 3, &c.; 2 Chron. ix. 26) reigned over these territories, yet the possession of them was but temporary. Palestine lies in the temperate zone, between 31° and 33° 30′ of north latitude, and 34° 20′ and 36° 10′ of east longitude, and was bounded on the west by the Mediterranean or great sea; on the east by Arabia; on the south by the river of Egypt (either Sihor, Josh. xiii. 3, or the river Nile, whose eastern branch was reckoned the boundary of Egypt, towards the great desert of Shur, lying between Egypt and Palestine), and by the desert of Sin or Beersheba, the southern shore of the Dead Sea, and the river Arnon; and on the north by the chain of mountains termed Anti-libanus, near which stood the city of Dan: hence in the sacred writings we frequently meet with the expression, "from Dan to Beersheba," to denote the whole length of the land of Israel. The area has been estimated at 13,620 square miles.

The land of Canaan, previously to its occupation by the Israelites, was possessed by the descendants of Canaan, each of his eleven sons being the head of a numerous clan or tribe (Gen. x. 15—19). Here they resided upwards of seven centuries, and founded numerous republics and kingdoms. In the days of Abraham, this region was occupied by ten nations: the Kenites, the Kenizzites, and the Kadmonites, to the east of Jordan; and westward, the Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites (Gen. xv. 18—21). These latter in the days of Moses were called the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Deut. vii. 1; Josh. iii. 10, xxiv. 11). Besides these devoted nations there were others, settled either in the land at the arrival of the Israelites, or in its immediate environs, with whom the latter had to maintain many severe conflicts: they were six in number, viz., the Philistines, already noticed; the Midianites, or descendants of Midian, the fourth son of Abraham, by Keturah (Gen. xxv. 2); the Moabites

and Ammonites, who sprung from the incestuous offspring of Lot (Gen. xix. 30—38); the Amalekites, probably descended from Amalek, the son of Eliphaz, and grandson of Esau (there might possibly, however, be a tribe so called of earlier origin; see Gen. xiv. 7); and the Edomites, or descendants of Esau or Edom.

On the conquest of Canaan by the children of Israel, it was divided into twelve parts, which the twelve tribes drew by lot. The tribe of Levi, indeed, possessed no lands: as they were appointed to minister in holy things without any secular incumbrance, God assigned to them the tenths and first-fruits of the estates of their brethren. Forty-eight cities were appropriated to their residence, thence called Levitical cities: these were dispersed among the twelve tribes, and had their respective suburbs with land surrounding them. Of these cities the Kohathites received twenty-three, the Gershonites thirteen, and the Merarites twelve; and six of them, three on each side of Jordan, were appointed to be cities of refuge, whither the inadvertent man-slayer might flee, and find an asylum from his pursuers (Numb. xxxv. 6—15; Deut. xix. 1—10; Josh. xx. 7—9). In this division of the land into twelve, the posterity of Ephraim and Manasseh (the two sons of Joseph) had portions as distinct tribes, in consequence of Jacob's having adopted them. The tribes of Reuben, and Gad, and the half-tribe of Manasseh were located beyond Jordan; the rest settled on the west side of the river.

Another division of the Holy Land took place after the death of Solomon, when ten tribes revolted from Rehoboam, and erected themselves into a separate kingdom under Jeroboam. This was called the kingdom of Israel; and its metropolis was, first, Shechem, then Tirzah, afterwards Samaria. The other two tribes of Benjamin and Judah, continuing faithful to Rehoboam, formed the kingdom of Judah: the capital was Jerusalem. But this division ceased on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years, from the year of the world 3030 to 3284 (B. C. 975–721).

In the time of Jesus Christ, the whole of this country was divided into four separate regions, viz., Judæa, Samaria, Galilee, and Peræa, or the country beyond Jordan; to which may be added Idumæa, the southern district of Judæa with part of Arabia.

1. Judæa.

Of these regions, Judæa was the most distinguished, comprising the territories which had formerly belonged to the tribes of Judah, Benjamin, Simeon, and part of the tribe of Dan. The southern part of it formed a portion of Idumæa, and it extended westward from the Dead sea to the Great (or Mediterranean) sea. Its metropolis was Jerusalem, of which a separate notice will be found in a subsequent page; and of the other towns or villages of note contained in this region, the most remarkable were Arimathea, Azotus or Ashdod, Bethany, Bethlehem, Bethphage, Emmaus, Gaza, Jericho, Joppa, Lydda, and Rama

2. Samaria.

This division of the Holy Land derives its name from the city of Samaria, and comprises the tract of country which was originally occupied by the two tribes of Ephraim, and Manasseh within Jordan, lying exactly in the middle between Judæa and Galilee; so that it was absolutely necessary for persons, who were desirous of going expeditiously from Galilee to Jerusalem, to pass through this country. This sufficiently explains the remark of St. John (iv. 4). The three chief places of this division noticed in the Scriptures are, Samaria, Sichem or Shechem, and Antipatris.

3. Galilee.

This portion of the Holy Land is very frequently mentioned in the New Testament; it exceeded Judæa in extent, but its limits probably varied at different times. It comprised the country formerly occupied by the tribes of Issachar, Zebulun, Naphtali, and Asher, and part of the tribe of Dan; and is divided by Josephus into Upper and Lower Galilee.

Upper Galilee comprised the mountain range, which was a southern prolongation of Lebanon; and, from its having a less purely Jewish population and its vicinity to Tyre and Sidon, it is called "Galilee of the Gentiles" (Matt. iv. 15) and the "coasts of Tyre and Sidon" (Mark vii. 31). The principal city in this region was Cæsarea Philippi, through which the main road lay to Damascus, Tyre, and Sidon. Capernaum also was in Upper Galilee.

Lower Galilee comprised a rich and fertile plain, between the Mediterranean sea and the lake of Gennesaret, with a portion of hill country; and, according to Josephus, this district was very populous, containing upwards of two hundred cities and towns. The principal cities of Lower Galilee, mentioned in the New Testament, are Tiberias, Nazareth, Cana, and Nain. Galilee was most honoured by our Saviour's presence.

4. Peræa.

This district comprised the six following provinces or cantons, viz., Abilene, Trachonitis, Ituræa, Gaulanitis, Batanæa, and Peræa, strictly so called; to which some geographers have added Decapolis.

(1.) *Abilene* was the most northern of these provinces, among the eastern declivities of Anti-libanus, and deriving its name from the city Abila, called for distinction "of Lysanias." It is one of the four tetrarchies mentioned by St. Luke (iii. 1). It is impossible to fix its exact limits.

(2.) *Trachonitis* lay on the north-eastern side of Gaulanitis. Anciently it was the region of Argob, in the portion allotted to the half-tribe of Manasseh, and is identified with the modern *Lejâh*, a district of oval shape, about 22 miles from N. to S., and 14 from E. to W. It is a wild, rugged, basaltic country, thickly studded with deserted cities, built in the most solid way. Auranitis, the Hauran, mentioned Ezek. xlvii. 16, 18, has sometimes been included in it; but it is really a separate district, bounded on the west by Gaulanitis, on the north by Trachonitis, on the east by Batanæa, and on the south by the plain of Moab.

(3.) *Ituræa* was a small province, the boundaries of which were, to the west Hermon, to the south Gaulanitis, to the north the plain of Damascus, and to the east Trachonitis. It derived its name from Jetur, a son of Ishmael (Gen. xxv. 15). It was afterwards acquired by the half-tribe of Manasseh (1 Chron. v. 18—23). Of Ituræa and Trachonitis (including Auranitis and Batanæa), Philip, son of Herod the Great, was tetrarch when the Baptist commenced his ministry (Luke iii. 1). Ituræa is now called *Jedûr*.

(4.) *Gaulanitis* extended from the Yarmuk (Hieromax) in the

south to the fountains of the Jordan or the confines of Dan and Cæsarea Philippi in the north. It is bounded on the west by the Jordan and the upper lakes, on the east by the Hauran. It derived its name from Golan, the city of Og, king of Bashan. Its modern name is *Jaulân*. Gaulanitis is not mentioned in the New Testament.

(5.) *Batanæa*, which nearly preserves its ancient name, lies to the south and south-east of Trachonitis, and to the north-east of the Hauran. It is a picturesque mountain district, abounding with forests of ever-green oaks. Trachonitis, Gaulanitis, Auranitis, and Batanæa constituted the ancient Bashan.

(6.) *Peræa*, in its restricted sense, includes the southern part of the country beyond Jordan, south of the cantons just described, east of Judæa and Samaria, and was anciently possessed by the two tribes of Reuben and Gad. Its principal place was the strong fortress of Machærus, erected for the purpose of checking the predatory incursions of the Arabs. This fortress, though not specified by name in the New Testament, is memorable as the place where John the Baptist was put to death (Matt. xiv. 3—12).

(7.) The canton of *Decapolis* (Matt. iv. 25; Mark v. 20, and vii. 31), which derives its name from the ten cities it contained, was part of the region of Peræa. Concerning its limits, and the names of its ten cities, geographers are by no means agreed: among them, however, we may safely reckon Gadara, where our Saviour wrought some miracles, and perhaps Damascus, in the vicinity of which the conversion of St. Paul took place.

Of the whole country thus described, Jerusalem was the metropolis during the reigns of David and Solomon: after the secession of the ten tribes, it was the capital of the kingdom of Judah; but during the time of Christ, and until the subversion of the Jewish polity, it was the metropolis of Palestine.

Jerusalem is frequently styled in the Scriptures the *Holy City*, (Neh. xi. 1, 18; Isai. xlviii. 2; Dan. ix. 24; Matt. iv. 5; Rev. xi. 2), because "the Lord chose it out of all the tribes of Israel to place his name there," his temple, and his worship (Deut. xii. 5, xiv. 23, xvi. 2, xxvi. 2), and to be the centre of union in religion and government for all the tribes of the common-

wealth of Israel. It is held in the highest veneration by Christians for the miraculous events which have occurred there, and also by the Mohammedans, who to this day never call it by any other appellation than *El-Kods*, or The Holy, sometimes adding the epithet *El-Sherif*, or The Noble. The original name of the city was *Salem*, or "peace" (Gen. xiv. 18): the import of Jerusalem is "a foundation of peace;" and to this it is not improbable that our Saviour alluded in his pathetic lamentation over the city (Luke xix. 42). It was also formerly called *Jebusi* or *Jebus*, from one of the sons of Canaan (Josh. xviii. 28). After its capture by Joshua (Josh. x.), it was jointly inhabited both by Jews and Jebusites (Josh. xv. 63) for about five hundred years, until the time of David; who, having expelled the Jebusites, made it his residence (2 Sam. v. 6—9), and erected a palace there, with other magnificent buildings, whence the division Zion is sometimes styled the *city of David* (1 Chron. xi. 5).

Jerusalem, after its destruction by the Chaldæans, was re-built by the Jews, on their return from the Babylonish captivity. The city stood on three principal hills, viz., 1. *Zion*, on the south-western side, which was the highest, and contained the citadel, the king's palace, and the upper city. 2. *Moriah*, on which was the temple, a smaller eminence on the east of the northern part of Zion, and separated from it by a valley over which was a bridge; and 3. *Akra*, so called in a later age, lying north of Zion, and covered by the lower city, which was the most considerable portion of the whole metropolis. Subsequently another eminence, Bezetha, was enclosed within the walls. It must be added that, though the south-western eminence is now called Zion, some writers have imagined that anciently the temple hill was the hill of Zion.

On the south-east side stood the mount of Corruption, where Solomon, in his declining years, built temples to Moloch, Chemosh, and Ashtaroth (1 Kings xi. 7; 2 Kings xxiii. 13). Towards the west, and without the walls of the city, agreeably to the law of Moses (Lev. iv.), lay mount Calvary or Golgotha, that is, the place of a skull (Matt. xxvii. 33).

During the time of our Saviour, Jerusalem was adorned with numerous edifices, some of which are mentioned or alluded to in

the New Testament; but its chief glory was the temple, on mount Moriah (see below, pp. 322—327). Next to the temple in point of splendour was the superb palace of Herod, which is largely described by Josephus: it was afterwards the residence of the Roman procurators, who for this purpose generally claimed the royal palaces in those provinces which were subject to kings. These dwellings of the Roman procurators in the provinces were called *prætoria:* Herod's palace therefore was Pilate's prætorium (Matt. xxvii. 27; John xviii. 28); and in some part of this edifice was the armoury or barracks of the Roman soldiers that garrisoned Jerusalem, whither Jesus was conducted and mocked by them (Matt. xxvii. 27; Mark xv. 16). In the front of this palace was the tribunal, where Pilate sat in a judicial capacity to hear and determine weighty causes: being a raised pavement of mosaic work (λιθόστρωτον), the evangelist informs us that in the Hebrew language it was on this account termed *Gabbatha* (John xix. 13), *i. e.* an elevated place. On a steep rock, adjoining the north-west corner of the temple, stood the tower of Antonia, a strong citadel, in which was always a Roman garrison. It overlooked the two outer courts of the temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard to which Pilate alluded in Matt. xxvii. 65. The tower of Antonia was thus named by Herod, in honour of his friend Mark Antony; and this citadel is "the castle" into which St. Paul was conducted (Acts xxi. 34, 35), and of which mention is made in Acts xxii. 24. As the temple was a fortress that guarded the whole city of Jerusalem, so the tower of Antonia was a fortress that entirely commanded the temple.

According to Josephus, the circumference of Jerusalem, previously to its being besieged and destroyed by the Roman army, was thirty-three furlongs, or nearly four miles and a half; and the wall of circumvallation, constructed by order of Titus, he states to have been thirty-nine furlongs, or four miles eight hundred and seventy-five paces.

Jerusalem was captured several times without being demolished; *e. g.* by Shishak, sovereign of Egypt (2 Chron. xii.), from whose

ravages it never recovered its former splendour; by Antiochus Epiphanes, who treated the Jews with singular barbarity; by Pompey the Great, who rendered the Jews tributary to Rome; and by Herod, with the assistance of a Roman force under Sosius. It was first entirely destroyed by Nebuchadnezzar, and again by Titus; the repeated insurrections of the turbulent Jews having filled up the measure of their iniquities, and drawn down upon them the implacable vengeance of the Romans. Titus ineffectually endeavoured to save the temple: it was involved in the same ruin with the rest of the city; and, after it had been reduced to ashes, the plough was made to pass over the site of that sacred edifice by the Roman soldiers. Thus literally was fulfilled the prediction of our Lord, that not one stone should be left upon another that should not be thrown down (Matt. xxiv. 2). On his return to Rome, Titus was honoured with a triumph; and, to commemorate his conquest of Judæa, a triumphal arch was erected, which is still in existence. Numerous medals of Judæa vanquished were struck in honour of the same event. A representation of one of these is given in page 31, *suprà*.

The emperor Adrian erected a city on part of the former site of Jerusalem, which he called Ælia Capitolina: it was afterwards greatly enlarged and beautified by Constantine the Great, who restored its ancient name. During that emperor's reign, the Jews made various efforts to re-build their temple, which, however, were always frustrated; nor did better success attend the attempt made A. D. 363, by the apostate emperor Julian. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

From the destruction of Jerusalem by the Romans to the present time, that city has remained, for the most part, in a state of desolation, "and has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters — the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks, to whom it is still subject. It is not therefore only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of our Lord's predictions: we see them verified at this moment before our eyes, in the desolated state of the once-celebrated

city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, and under one form of government, but dispersed over every region of the globe" (Bp. Porteus)."



Mount Tabor, as seen from the Plain of Esdraelon.

CHAPTER II.

PHYSICAL GEOGRAPHY OF THE HOLY LAND.

THE surface of the Holy Land being diversified with mountains and plains, its *climate* varies in different places;* though in general it is more settled than in our own country. On the highlands the atmosphere is mild: on the lower plains the heat is great: the summers are commonly dry, and extremely warm: intensely hot days, however, are frequently succeeded by intensely cold nights. To such sudden vicissitudes Jacob refers (Gen. xxxi. 40).

Six several *seasons* of the natural year are indicated in Gen. viii. 22, viz., *seed-time* and *harvest*, *cold* and *heat*, *summer* and *winter*; and, as agriculture constituted the principal employment of the Jews, we are informed by the rabbinical writers that they

* There are four regions in Palestine, distinguished by difference of climate; 1. Region of Ghor and Wady el Arabah, depression 1 to 1300 feet, mean annual temperature 75° to 70°; 2. Littoral plains, elevation, 1 to 500 feet, mean temperature 70° to 68°; 3. Table lands, elevation 2000 to 3000 feet, mean temperature 63° to 60°; 4. Lebanon, elevation 4000 to 10,000 feet, mean temperature 35°.—Peterman, *Phys. Atlas*, p. 135.

adopted the same division of seasons, with reference to their rural work. These divisions also exist among the Arabs to this day.

1. *Seed-time* comprised the latter half of the Jewish month Tisri, the whole of Marchesvan, and the former half of Kisleu or Chisleu, that is, from the beginning of October to the beginning of December. During this season the weather is various, very often misty or cloudy, those which are called the former rains descending now.

2. *Winter* included the latter half of Chisleu, the whole of Tebeth, and the former part of Sebat, that is, from the beginning of December to the beginning of February. At first snows rarely fall, except on the mountains, and they seldom continue a whole day: the ice is thin, and melts as soon as the sun ascends above the horizon. As the season advances, the mountains are covered with snow: the north wind is intensely severe; and the cold frequently so piercing, that persons born in our climate can scarcely endure it. The degree of its severity, however, varies according to the local situation of the country.

3. The *cold season* comprises the latter half of Sebat, the whole of Adar, and the former half of Nisan, from the beginning of February to the beginning of April. At the commencement of this season, the weather is cold, but it gradually becomes warm and even hot. Thunder, lightning, and hail are then frequent; the latter rain beginning to fall. Vegetable nature revives; the almond-tree blossoms; and the gardens assume a delightful appearance. Barley is ripe at Jericho; though but little wheat is in the ear.

4. The *harvest* includes the latter half of Nisan, the whole of Jyar (or Zif), and the former half of Sivan, that is, from the beginning of April to the beginning of June. In the plain of Jericho the heat of the sun is excessive, though in other parts of Palestine the weather is most delightful; and on the sea-coast the heat is tempered by morning and evening breezes from the sea.

5. The *summer* comprehends the latter half of Sivan, the whole of Tammuz, and the former half of Ab, that is, from the beginning of June to the beginning of August. The heat of the weather increases; and the nights are so warm that the inhabitants sleep on their house-tops in the open air.

6. The *hot season* includes the latter half of Ab, the whole of Elul, and the former half of Tisri, that is, from the beginning of August to the beginning of October. During the chief part of this season the heat is intense, though far less so at Jerusalem than in the plain of Jericho: there is no cold, not even in the night; so that travellers pass whole nights in the open air without inconvenience. Lebanon is for the most part free from snow, except in the caverns and defiles where the sun cannot penetrate.

During the hot season, persons sometimes, as in the East Indies, die suddenly, in consequence of the extreme heat of the solar rays. This is now commonly termed a *coup de soleil*, or stroke of the sun. The son of the woman of Shunem appears to have died from this cause (2 Kings iv. 19, 20); to which there is an allusion in Psal. cxxi. 6.

Rain falls but rarely, except in autumn and spring; but its absence is partly supplied by the very copious dews which fall during the night. The *early* or autumnal rains and the *latter* or spring rains, now less regular than of old, are necessary to the support of vegetation, and were consequently greatly desired by the Israelites. The early rains generally fall in October or the beginning of November, when the Hebrews usually ploughed their lands and sowed their corn; and the latter rains begin sometimes in March, sometimes continuing through April; that is, a short time before they gathered in their harvest. These rains were often preceded by whirlwinds that raised such quantities of sand as to darken the sky, or, in the words of the sacred historian, to make "the heavens black with clouds and wind" (1 Kings xviii. 45). And, as they are sometimes fatal to travellers who are overwhelmed in the deserts, the rapidity of their advance is elegantly employed by Solomon to show the certainty as well as the suddenness of that destruction which will befall the impenitently wicked (Prov. i. 27). The rains descend in Palestine with great violence; and, as whole villages in the east are constructed only with palm-branches, mud, and tiles baked in the sun (perhaps corresponding to, and explanatory of, the untempered mortar noticed in Ezek. xiii. 10, 11), these rains not unfrequently dissolve the cement, such as it is; and the houses fall to

the ground. To these effects our Lord probably alludes in Matt. vii. 26, 27. Very small clouds are likewise the forerunners of violent storms and hurricanes in the east as well as in the west: they rise "like a man's hand" (1 Kings xviii. 44), until the whole sky becomes black with rain, which descends in torrents. In our Lord's time, this phenomenon seems to have become a certain prognostic of wet weather. (See Luke xii. 54.)

In consequence of the paucity of showers in the east, *water* is an article of great importance to the inhabitants. Hence, in Lot's estimation, it was a principal recommendation of the plain of Jordan that it was "well watered every where" (Gen. xiii. 10). The land of Israel generally was intersected by numerous brooks and streams (Deut. viii. 7).

Although *rivers* are frequently mentioned in the sacred writings, yet, strictly speaking, the only river in the Holy Land is the Jordan, which is sometimes designated in Scripture as *the river*, without any addition; as also is the Nile (Gen. xli. 1; Exod. i. 22, ii. 5, iv. 9, vii. 18, and viii. 3, 9, 11), and, occasionally, the Euphrates (as in Jer. ii. 18): in such passages the tenor of the discourse must determine which is the river actually intended by the sacred writers. The name of river is also given to inferior streams and rivulets, as to the Kishon (Judges iv. 7, and v. 21) and the Arnon (Deut. iii. 16).

The principal river which waters Palestine is the Jordan, the *descending* or *flowing*, *i. e.* river, so called from יָרַד (*yarad*), to descend: it is termed by the Arabs *esh-Sheriat el Kebir*, the great watering-place. Its original source must be looked for in the slopes of Anti-lebanon, where are many gushing streams which all find their way into the lake Hûleh, the ancient Merom. Four of these streams have been particularly noticed by travellers. One rises near Hashbeiya: another gushes from the Tell-el-Kâdy, "hill of the judge," near the site of Laish or Dan (whence it has been erroneously supposed that Jordan derives its name): a third issues from a cave at Bâniâs; and a fourth has been traced to the springs esh-Shar. From the lake Hûleh the river descends to the sea or lake of Galilee, (it has been said) without mingling with its waters; and it loses itself in the lake Asphaltites, or the Dead sea, into which it rolls a considerable volume of water.

It widens and becomes more sluggish as it advances, and at the mouth is 180 yards (or according to Dr. Thomson, *The Land and the Book*, 100 yards) across and 3 feet deep. The course of the Jordan, from Gennesaret to the Dead sea, including its numerous windings, is about two hundred miles; its breadth and depth are various. Its waters are turbid in the vicinity of the falls and rapids.

The Jordan overflows its banks about the time of barley-harvest (Josh. iii. 15, iv. 18; 1 Chron. xii. 15; Jer. xlix. 19), or the feast of the passover; when, after the melting of the snows on the mountains, and the violent rains, the torrents discharge themselves into its channel with great impetuosity. There are two, and occasionally three, series of banks; the lower only of which are overflowed. The low flat is covered with various kinds of bushes and shrubs, which afford an asylum for wild animals now, as in the time of Jeremiah (Jer. xlix. 19).

The other remarkable streams or rivulets of Palestine are the following, viz., 1. The Arnon, now *Môjib*, which descends from the mountains of Moab, and discharges itself into the Dead sea. 2. The Sihor (the Belus of ancient geographers, at present the *Naamân*) enters the bay of Acre higher up than the Kishon. 3. The brook Jabbok, now *Zerka*, takes its rise in the mountains of Gilead, and falls into the Jordan. 4. The Kanah, or brook of reeds, now *Akhdar*, between Ephraim and Manasseh (Josh. xvii. 8, 9), falls into the Mediterranean near Cæsarea. 5. The brook Besor (1 Sam. xxx. 9) falls into the same sea near Gaza. 6. The Kishon, now *Mukkutta*, issues from the mountains of Carmel and discharges itself into the Mediterranean. There is, however, a remoter source near Engannim, the water from which ceases during summer and autumn. This is the stream noticed in 1 Kings xviii. 40. 7. The Kedron, Kidron, or Cedron, as it is variously termed (2 Sam. xv. 23; 1 Kings xv. 13; 2 Kings xxiii. 6, 12; 2 Chron. xxix. 16; Jer. xxxi. 40; John xviii. 1), runs in the valley of Jehoshaphat, eastward of Jerusalem, between that city and the mount of Olives: except sometimes during the winter, or after heavy rains, its channel is generally dry; but, when swollen by torrents, it flows with great impetuosity.

Of the *lakes* mentioned in the Scriptures, three are particularly worthy of notice; that of Gennesaret and the lake of Sodom are

termed seas, agreeably to the Hebrew phraseology, which gives the name of sea to any large body of water.

1. The *sea of Galilee*, through which the Jordan flows, was anciently called the sea of Chinnereth (Numb. xxxiv. 11) or Chinneroth (Josh. xii. 3), from its vicinity to the town of that name; afterwards Genesar (1 Macc. xi. 67), and in the time of Jesus Christ Genesaret or Gennesaret (Luke v. 1), from the neighbouring land of the same name (Matt. xiv. 34; Mark vi. 53); and also the sea of Tiberias (John vi. 1., xxi. 1), from the contiguous city of Tiberias. The waters of this lake are very sweet, and abound with fish: this circumstance marks the propriety of our Lord's parable of the net cast into the sea (Matt. xiii. 47, 48), near the shore. Its shape is an irregular oval, its greatest length is fourteen miles, its greatest breadth nine. Its level is 652·2 feet below that of the Mediterranean. Like some other mountain lakes, it is often greatly agitated by winds (Matt. viii. 23—27).

2. The *waters of Merom*, mentioned in Josh. xi. 5, 7, are the lake, afterwards called Samochonitis, now Hûleh, which lies between the head of the river Jordan and the sea of Tiberias. It is about eight miles long and six broad across the north end, but it runs to a point southward, where the Jordan issues from it. Some authorities make it much smaller. Above it is a marsh.

3. The *lake* or *sea of Sodom*, or the *Dead sea*, is about fifty English miles in length, and ten or twelve in breadth. It was anciently called in the Scriptures the *sea of the plain* (Deut. iii. 17, iv. 49), being situated in a valley with a plain lying to the south of it; the *Salt sea* (Deut. iii. 17; Josh. xv. 5), from the extremely saline, bitter, and nauseous taste of its waters; the *Salt sea eastward* (Numb. xxxiv. 3), and the *East sea* (Ezek. xlvii. 18; Joel ii. 20). By Josephus and other writers it is called the lake *Asphaltites*, from the abundance of bitumen found in it; and also the *Dead sea*, from ancient traditions, erroneously though generally received, that no living creature can exist in its stagnant and sulphureous waters. Some distance from the southern extremity a promontory runs out from the eastern shore. It has been thought that the lake originally extended southward not farther than this peninsula, and that on the plain beyond formerly

stood the cities of Sodom and Gomorrah, which, with two other cities of the plain, were consumed by fire from heaven: to this destruction there are numerous allusions in the Scriptures. The level of the Dead sea is 1312 feet below that of the Mediterranean: the depth in its northern portion, where greatest, is 1308 feet, that of the southern part not more than from twelve to fifteen feet.

Besides the preceding rivers and lakes, the Scriptures mention several *fountains* and *wells*: of these the most remarkable are the fountain or pool of Siloam and Jacob's well.

Siloam was under the walls of Jerusalem, east, between the city and the brook Kedron. The spring issues from a rock, and runs in a silent stream, according to the testimony of Isaiah (viii. 6). It is connected with the pool of the Virgin, higher up the valley, by a channel 1750 feet in length.

Jacob's well or fountain is situated at a small distance from Sichem or Shechem, also called Sychar, and at present Nablous, which was the residence of Jacob before his sons slew the Shechemites. It has been visited by pilgrims of all ages, but especially by Christians, to whom it has become an object of veneration from the memorable discourse of our Saviour with the woman of Samaria (John iv. 5—30).

It is the custom for the oriental women, particularly those who are unmarried, to fetch water from the wells, in the mornings and evenings; and at all times they are adorned with their trinkets. This will account for Rebekah's fetching water (Gen. xxiv. 15), and will further prove that there was no impropriety in Abraham's servant presenting her with more valuable jewels than those she had before on her hands (Gen. xxiv. 22—47).

Palestine is a mountainous country, especially that part of it which is situated between the Mediterranean or Great sea and the river Jordan. The principal *mountains* not already mentioned are those of Lebanon, Carmel, Tabor, the mountains of Israel, and of Gilead.

1. *Lebanon*, by the Greeks and Latins termed Libanus, is a long chain of limestone mountains, extending from the neighbourhood of Sidon on the west to the vicinity of Damascus eastward, and forming the extreme northern boundary of the Holy

Land. It is divided into two principal ridges or ranges parallel to each other, the most westerly of which is known by the name of Libanus, and the opposite or eastern ridge by the appellation of Anti-libanus. These mountains may be seen from a very considerable distance; and it rarely happens that some part of them is not covered with snow throughout the year. They are by no means barren, but are almost all well cultivated and well peopled: their summits are, in many parts, level, and form extensive plains, in which are sown corn and all kinds of pulse. They are watered by numerous springs, rivulets, and streams of excellent water, which diffuse on all sides freshness and fertility, even in the most elevated regions. To these Solomon has a beautiful allusion (Song iv. 15). Lebanon was anciently celebrated for its stately cedars, which are now less numerous than in former times: they grow high up on the western slopes, 6000 feet above the Mediterranean, and are remarkable, as well for their age and size, as for the frequent allusions made to them in the Scriptures (see 1 Kings iv. 33; Psal. lxxx. 10; and xcii. 12, &c. &c.).

Anti-libanus or *Anti-lebanon* is the more lofty ridge of the two, and its summit, perhaps upwards of 11,000 feet, is clad with almost-perpetual snow, which was carried to the neighbouring towns for the purpose of cooling liquors (Prov. xxv. 13, and perhaps Jer. xviii. 14); a practice which has obtained in the east to the present day.

2. *Mount Carmel* is a range of hills, the highest point of which is 1728 feet, extending ten or twelve miles nearly north and south. It commences about ten miles to the south of Acre or Ptolemais, on the shore of the Mediterranean sea. Its summits abound with oaks and other trees; and, among brambles, wild vines and olive-trees are still to be found. On the side next the sea is a cave, to which tradition says that the prophet Elijah desired Ahab to bring Baal's prophets, when celestial fire descended on his sacrifice (1 Kings xviii. 19—40). But the scene of this event seems to have been really at the south-eastern extremity of the ridge. There was another Carmel, a town, situated in the mountains of Judah, and mentioned in Josh. xv. 55; 1 Sam. xxv. 2.

3. *Tabor* or *Thabor* is a detached mountain of a conical form,

of cretaceous limestone, 1800 feet in height, and stands on one side of the great plain of Esdraelon: the southern face is almost naked; but the northern is clothed with oak and terebinth mingled with syringa. The prospects from this mountain are singularly delightful and extensive; and on its eastern side there is a small height, which by ancient tradition is supposed to have been the scene of our Lord's transfiguration (Matt. xvii. 1—8; Mark ix. 2—8).

4. The *mountains of Israel*, also called the *mountains of Ephraim*, were situated in the very centre of the Holy Land, and opposite to the *mountains of Judah*. The soil of both is fertile, excepting those ridges of the mountains of Israel which look towards the region of the Jordan, and which are both rugged and difficult of ascent, and also with the exception of the chain extending from the mount of Olives near Jerusalem to the plain of Jericho, which has always afforded lurking-places to robbers (Luke x. 30). From this plain rises abruptly the mountain *Quarantania*, generally supposed to have been the scene of our Saviour's temptation (Matt. iv. 8). It is white and naked, with caverns in its sides, which used to be tenanted by hermits: on the top is a little chapel. The *mountains of Ebal* (sometimes written *Gebal*) and *Gerizim* (Deut. xi. 29, xxvii. 4, 12, 13; Josh. viii. 30—35) are situate, the former to the north, and the latter to the south of Sichem or Nablous, with the city between. The *rock of Rimmon* (Judges xx. 45, 47) rises conspicuously to the north-east of Ai. It is now called *Rummon*. In the mountains of Judah there are numerous caves, some of a considerable size: the most remarkable of these is the cave of Adullam, mentioned in 1 Sam. xxii. 1, 2.

5. The *mountains of Gilead* are situated beyond the Jordan, and extend from the Hieromax southward towards Arabia Petræa; Bashan being on the north, so celebrated for its stately oaks, and numerous herds of cattle pastured there, to which there are many allusions in the Scriptures (see, among other passages, Deut. xxxii. 14; Psal. xxii. 12, and lxviii. 15; Isai. ii. 13; Ezek. xxxix. 18; Amos iv. 1). Gilead appears to have extended sixty miles by about twenty from the south end of the sea of Galilee to the north end of the Dead sea; to the east of

which are the *mountains of Abarim*, in the territory of Moab, which perhaps derived their name from the passes between the hills of which they were formed. *Pisgah* and *Nebo* were spurs or summits of these, commanding a view of the whole land of Canaan (Deut. iii. 27, xxxii. 48—50, xxxiv. 1, 2, 3). From mount Nebo, Moses surveyed the promised land, before he was "gathered to his people" (Numb. xxvii. 12, 13). The Hebrews frequently give the epithet of *everlasting* to their mountains, because they are as old as the earth itself. See, among other instances, Gen. xlix. 26; and Deut. xxxiii. 15.

The mountains of Palestine were anciently places of refuge to the inhabitants when defeated in war (Gen. xiv. 10); and modern travellers assure us that they are still resorted to for the purpose of shelter. The rocky summits found on many of them appear to have been not unfrequently employed as altars on which sacrifices were offered to Jehovah (Judges vi. 19—21, and xiii. 15—20); although often converted into places for idol worship, for which the prophets Isaiah (lvii. 7) and Ezekiel (xviii. 6) severely reprove their degenerate countrymen. And, as many of the mountains of Palestine were situated in desert places, the *shadow* they project has furnished the prophet Isaiah with a pleasing image of the security that shall be enjoyed under the kingdom of Messiah (xxxii. 2).

Numerous *valleys* are mentioned in Scripture: the three most memorable of these are,

1. The *vale of Siddim*, the scene of the victory of Chedorlaomer, and his confederate emirs or kings (Gen. xiv. 1—10).

2. The *valley of Elah* lies on the route from Jerusalem to Gaza, six-and-a-half hours from the former place. It is about a mile in width. The torrent-bed is thickly covered with round pebbles: the banks are fringed with shrubbery, among which grow *sumt* or acacia-trees: hence the modern name, *Wady-es-Sumt*. It is celebrated as the spot where David defeated and slew Goliath (1 Sam. xvii.).

3. The narrow *valley of Hinnom* lies at the foot of mount Zion, and is memorable for the barbarous and idolatrous worship here paid to Moloch; to which idol parents sacrificed their children by making them pass through the fire (2 Kings xxiii. 10;

2 Chron. xxviii. 3). The spot where the victims were burnt was called Tophet; the word signifying a place to be spit on, that, is, execrable; or, according to another derivation, a place of burning. Hence Ge-Hinnom (the *valley of Hinnom*, from which the Greek word, Γεέννα, *Gehenna*, is derived) is sometimes used to denote hell or hell-fire.

The country of Judæa, being mountainous and rocky, is full of *caverns;* to which the inhabitants were accustomed to flee for shelter from the incursions of their enemies (Judges vi. 2; 1 Sam. xiii. 6, xiv. 11). Some of these caves were very capacious: that of En-gedi was so large, that David and six hundred men concealed themselves in its sides; and Saul entered the mouth of the cave without perceiving that any one was there.

Numerous fertile and level tracts are mentioned in the sacred volume, under the title of *plains*. Three of these are particularly worthy of notice, viz.:

1. The *plain of the Mediterranean sea*, which reached from the river of Egypt to mount Carmel. The tract between Gaza and Joppa was simply called the *Plain*: in this stood the five principal cities of the Philistine satrapies, Askelon, Gath, Gaza, Ekron or Accaron, and Azotus or Ashdod.

2. The plain of Jezreel or of Esdraelon, also called the *Great plain* (the Armageddon of the Apocalypse): it extends from mount Carmel and the Mediterranean to the place where the Jordan issues from the sea of Tiberias, through the middle of the Holy Land. This plain is inclosed by mountains, and is partially cultivated.

3. The *region round about Jordan* (Matt. iii. 5) comprised the level country on both sides of that river, from the lake of Gennesaret to the Dead sea. Of this district the *plain of Jericho*, celebrated for its fertility, and the intense heat that prevails there during the hot season, forms a part. The *valley of Salt* was the Ghor at the south of the Salt or Dead sea, where Abishai (1 Chron. xviii. 12), and afterwards Amaziah (2 Kings xiv. 7), discomfited the Edomites. Adjoining were the *plains of Moab*, where the Israelites encamped, which are also called *Shittim* in Numb. xxv. 1; Josh. ii. 1, iii. 1, the *plains of Shittim* in

Numb. xxxiii. 49 (marginal rendering). The *valley of Shittim*, in Joel iii. 18, was probably to the west of the Jordan.

Frequent mention is made in the Scriptures of *wildernesses* or *deserts*, by which we usually though erroneously understand desolate places, equally void of cities and inhabitants; for the Hebrews gave the name of desert or wilderness to all places that were not cultivated, but chiefly appropriated to the feeding of cattle; and in many of them trees and shrubs grew wild. Some of them are mountainous and well-watered, while others are sterile sandy plains, either destitute of water, or affording a very scanty supply from the few springs which are occasionally to be found in them; yet even these offer a grateful though meagre pasturage to camels, goats, and sheep. In this latter description of deserts it is, that the weary traveller is mocked by the distant appearance resembling an expanded lake; but, upon a nearer approach, the deception is perceived, and the supposed water vanishes. To this phenomenon the prophet Isaiah alludes (xxxv. 7); where, predicting the blessings of the Redeemer's kingdom, he says, "The glowing sand shall become a pool, and the thirsty soil bubbling springs."

The *deserts* of the Hebrews frequently derived their appellations from the places to which they were contiguous. One of the most celebrated is that which was called the *wilderness* or *desert of Judah* (Psal. lxiii. title), or of *Judæa*. This desert, in which John the Baptist abode till the day of his showing unto Israel (Luke i. 80), and where he first taught his countrymen (Matt. iii. 1; Mark i. 4), was a mountainous and thinly-inhabited tract of country, but abounding in pastures; it was situated adjacent to the Dead sea, and the river Jordan. In the time of Joshua it had six cities, with their villages (Josh. xv. 61, 62).

This country also produced some *woods* or *forests* mentioned in holy writ, such as that of *Hareth* in the tribe of Judah, to which David withdrew from Saul (1 Sam. xxii. 5); of *Ephraim*, east of the Jordan, where Absalom received the due reward of his unnatural rebellion (2 Sam. xviii. 6—9); that of *Lebanon*, where Solomon erected a sumptuous palace (1 Kings vii. 2); and the forest of *oaks* on the hills of Bashan (Zech. xi. 2).

The *fertility* of the soil of the Holy Land, so often mentioned

in the sacred writings (and especially in Deut. viii. 7—9, xi. 10—12), is confirmed by the united testimonies of ancient writers, as well as by all modern travellers. We are assured that, under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales — all these, added to the serenity of its climate, prove this land to be indeed "a field which the Lord hath blessed" (Gen. xxvii. 27, 28): God hath "given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

Such being the capabilities of the Holy Land, if it were properly cultivated, we can readily account for the vast population it anciently supported. Its present forlorn condition is satisfactorily explained by the depredations and vicissitudes to which it has been exposed in every age; and so far is this from contradicting the assertions of the sacred writings, that it confirms their authority; for, in the event of the Israelites proving unfaithful to their covenant-engagements with Jehovah, all these judgments were predicted and denounced against them (Lev. xxvi. 32; Deut. xxix. 22, &c.); and the exact accomplishment of these prophecies affords a permanent comment on the declaration of the psalmist, that God "turneth a fruitful land into barrenness for the wickedness of them that dwell therein" (Psal. cvii. 34).

BOOK II.

POLITICAL ANTIQUITIES OF THE JEWS.

CHAPTER I.

DIFFERENT FORMS OF GOVERNMENT FROM THE PATRIARCHAL TIMES TO AND DURING THE BABYLONIAN CAPTIVITY, INCLUDING A SKETCH OF THE HISTORY OF THE JEWS.

I. THE earliest form of government of which we read in Scripture was the *patriarchal*, or that exercised by the heads of families over their households, without being responsible to any superior. The patriarchal power was a sovereign dominion; so that parents may be considered as the first kings, and children the first subjects: they had the power of life and death, of disinheriting their children, or of dismissing them from home, without assigning any reason. Such was the authority exercised by Abraham, Isaac, and Jacob, the progenitors of the Jewish nation.

On the dispersion of mankind, in consequence of the confusion of languages at Babel, the posterity of Noah quitted the fertile plains of Babylon, and scattered themselves over the neighbouring regions. Of the three sons of Noah, Shem, Ham, and Japheth, the descendants of Shem settled chiefly in Asia; those of Ham lived for the most part in Africa; and those of Japheth, in Europe. "And of them was the whole earth overspread" (Gen. ix. 19). In no long time after this event, idolatry began to prevail; when the Almighty was pleased to select a people among whom the true religion might be preserved. For this purpose, he called Abraham, who dwelt in Ur, a city of Chaldea, commanding him to quit his native country, and to go into the land of Canaan, which he promised to give to his descendants, who were

greatly to be multiplied; with an assurance that the Messiah, in whom all the nations of the earth were to be blessed, should spring from his race. By faith—a firm reliance upon the divine promises—Abraham obeyed without hesitation, though he was an entire stranger to the country to which he was going, and took with him his wife Sarah and his nephew Lot. As a descendant of Eber, Abraham was denominated the Hebrew by the neighbouring people; and from this appellation his posterity were afterwards called Hebrews.

At the time Abraham settled in Canaan, he had no child; but, when he was a hundred years old, his son Isaac was born according to God's promise. When Isaac had attained the age of manhood, Abraham received a divine command to sacrifice this his only son. By faith the patriarch remained unshaken in that most severe trial: he prepared to immolate the required victim, when his uplifted arm was arrested. His faith and obedience had been sufficiently tried; and the Almighty confirmed anew the promises which he had made to the patriarch.

Isaac was the father of Esau, and of Jacob, who was also called Israel (Gen. xxxii. 28). Jacob had twelve sons, who became the heads of the twelve tribes or families of the children of Israel. "Moved with envy," they sold Joseph their brother to some Ishmaelitish merchants, by whom he was carried captive into Egypt. There, after enduring much affliction, he was raised by Pharaoh to the chiefest dignity in the kingdom; and, some years after, his father Jacob, together with his whole family, was constrained by a famine which desolated the land of Canaan, to go and sojourn in Egypt. The filial piety of Joseph assigned them a residence in the fertile district of Goshen. Here the descendants of Israel increased to a surprising degree. After the death of Jacob, Joseph, and his brethren, "a new king," of a different dynasty, ascended the throne, "who knew not Joseph," nor regarded the distinguished benefits which he had been the providential instrument of conferring upon Egypt. The Israelites were persecuted: their "lives were made bitter with hard bondage." Jealous of their numbers, the king condemned them to the hardest toils: still their population continued to increase; when he commanded all male infants to be thrown into the river Nile as soon as they were born. One

was remarkably saved: the daughter of the king, seeing an ark or little basket of bulrushes floating on the water, which contained an Israelitish infant, commanded it to be brought to her. Moved with compassion she caused him to be bred up in her own palace, and instructed in all the wisdom of the Egyptians. This was Moses, whose name signified *drawn out* or saved from the waters. At the age of forty years he went to visit his brethren; when, seeing a Hebrew maltreated by an Egyptian, he took the part of the oppressed, and killed his antagonist. He then fled into the land of Midian, where he married one of the daughters of Jethro, a priest or prince of that country, whose flocks he tended in the desert. While he was thus engaged, the Almighty appeared unto him in the midst of a burning bush, and commanded him to return into Egypt, and require of Pharaoh the liberation of the Israelites. The proud monarch refused to let them go: nor did he grant them permission to depart, until Egypt had been desolated by the severe judgments, which were miraculously inflicted by God. Scarcely however had Pharaoh given his reluctant permission, when avarice and pride instigated him to pursue them. He overtook them while they were encamped on the borders of the Red sea. Moses, by divine command, stretched forth his hand: the waters miraculously separated on either side; so that the Israelites crossed safely over to the opposite shore; while Pharaoh and his army, pursuing them into the sea, were overwhelmed by the returning waters, and perished. "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore" (Exod. xiv. 30).

In reviewing these various events, it is impossible not to be struck with the wisdom of God's providence, "out of seeming evil still educing good," and over-ruling all events for the accomplishment of his designs. Thus, the selling of Joseph by his brethren, Pharaoh's multiplying his barbarous edicts, and the abandonment of Moses to the mercy of the waters of the Nile—all these apparently-adverse circumstances seemed to conspire to frustrate the promises of God; yet did they all eventually accomplish his will. It was necessary that the family of Jacob should withdraw from the jealousy of the Canaanites by whom they were surrounded; and the captivity of Joseph was the means

employed by God, in order to place his people under the protection of the powerful king of Egypt. It was necessary that the Israelites should experience a rigorous bondage, in order to attach them the more closely to the service of God, their great Deliverer; and Pharaoh by his cruel severity himself broke the chains which he was desirous of riveting, and thus opened the way for Moses to conduct his people out of Egypt; as God had promised to their forefathers the patriarchs. And, as the Israelites were unaccustomed to war, after Pharaoh had let them depart, the Almighty "led them not through the way of the land of the Philistines, though that was near; but he led them about through the way of the wilderness" (Exod. xiii. 17, 18); in which they wandered forty years, being miraculously supplied with food, while their raiment "waxed not old;" and the divine presence accompanied and protected them, "by day in a pillar of a cloud; and by night by a pillar of fire, to give them light, to go by day and night" (Exod. xiii. 21).

II. On the departure of the Israelites from Egypt, under the guidance of Moses, the Almighty was pleased to institute a new form of government, which has been rightly termed a *theocracy*; the supreme legislative power being exercised by God himself, who alone enacted or repealed laws. Hence the judges, and afterwards the kings, were merely temporal viceroys, or the first magistrates in the state: their office was to command the army in war, to summon and preside in the senate or council of princes and elders, and in the general assembly of the congregation of Israel, and to propose public matters to the deliberation of the former, and to the ratification of the latter. During the life of Moses, the chief magistracy was lodged in him; but, his strength being inadequate to determine all matters of controversy among so numerous a nation, inferior judges were appointed, and a council of seventy elders was instituted at his request, to lighten the burden of government (Exod. xviii. 13—26; Numb. xi. 16—30).

Fifty days after the children of Israel had quitted the land of bondage, God published the ten commandments of the moral law (which are of perpetual obligation) upon mount Sinai, amidst circumstances of terrific grandeur: he afterwards gave to Moses the political laws by which the Israelites were to be governed,

together with the ceremonial laws which they were to observe. Of these some account will be found in the sequel of this work.

Yet Moses, the legislator, the historian, and the leader of Israel, was not permitted to enter the land of Canaan. He was (as he himself relates) deprived of that privilege; because, vexed with the murmurs of his ungrateful countrymen, he had on one occasion yielded to the impulse of anger, and distrust in God, one of whose commands he disobeyed. He was, indeed, permitted to behold that "good land, the glory of all lands," from the summit of mount Pisgah; and, after he had given his final instructions to Israel and to his successor, "Moses the servant of the Lord died in the land of Moab, according to the word of the Lord," in the hundred and twentieth year of his age, B.C. 1451; while "his eye was not dim, nor was his natural force abated (Deut. iii. 23—28, xxxiv. 5, 7).

III. On the death of Moses, the command of the children of Israel was confided to Joshua, who had been his minister (Exod. xxiv. 13; Josh. i. 1). God was with him as he had been with his predecessor. The river Jordan opened a passage to the Israelites: the walls of Jericho were miraculously overthrown: the greater part of the Canaanitish people were either subdued or fled before him. Before he died, he divided the land of Canaan agreeably to the divine injunctions; and, having assembled the tribes of Israel in a solemn convocation, he reminded them of all the favours which God had conferred upon them, and renewed the covenant which the Almighty had made with them by the ministry of Moses. "Ye are witnesses," he said unto the people, "against yourselves, that ye have chosen you the Lord, to serve him. And they said, We are witnesses" (Josh. xxiii., xxiv).

As Joshua, who died B. C. 1427, had no immediate successor, the government of Israel was committed to certain supreme magistrates termed *Judges*. Their dignity was in some cases for life; but their office was not hereditary; neither was their succession constant. Their authority was not inferior to that of kings: it extended to peace and war. They decided causes without appeal; but they had no power to enact new laws, or to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry,

which was high treason against Jehovah their Sovereign. Of these judges, who were fourteen in number, some of them being contemporaneous, the following were the most distinguished :—

1. Othniel delivered the eastern Israelites from their servitude under Chushan-Rishathaim, into whose hand God had permitted them to fall, as a punishment for their idolatry (Judges iii. 5—11). "And the land had rest forty years."

2. Ehud also delivered the eastern Israelites from the yoke of the Moabites; so that "the land had rest four-score years" (Judges iii. 12—30).

3. Under the judicature of Deborah the prophetess, the northern Israelites obtained a signal victory over the Canaanites, to whom they had been in servitude for twenty years, under their king Jabin (Judges iv. v.).

4. Gideon, with a chosen band of three hundred warriors, selected out of an army of thirty-two thousand men, vanquished the Midianites, into whose hands the Almighty permitted the eastern and northern Israelites to fall, for seven years; and by whose predatory incursions they had been greatly impoverished (Judges vi. vii.).

5. Jephthah discomfited the Ammonites: bound by a rash vow, he was obliged to consecrate to the service of God his only daughter, and consequently to renounce the hope of seeing his name and family perpetuated (Judges xi., xii.). St. Paul enumerates Jephthah among the saints of the Old Testament, who were distinguished for their faith (Heb. xi. 32).

6. Samson was distinguished for his vast strength, and for the bravery and success with which he defended his country against the Philistines (Judges xiii.—xvi.). It has been remarked that there is a general resemblance between his character and that of the Hercules of heathen mythology. Samson judged the Israelites twenty years.

7. After various reverses under the administration of the high priest Eli, Samuel was the last judge of Israel. He had been consecrated to the service of God from his birth, and received divine communications even in his childhood. He obtained a great victory over the Philistines, and was exemplary for his piety, justice, and wisdom (1 Sam. i.—vii.).

IV. At length, the Israelites, weary of having God for their sovereign, desired a *king* to be set over them (1 Sam. viii. 5). Such a change in their government was foreseen by Moses, who accordingly prescribed certain laws for the direction of their future sovereigns, which are related in Deut. xvii. 14—20.

1. *Extent of the regal authority, and establishment of the kings of Israel and Judah.*—Although the authority of the kings was in some respects limited by stipulation, yet they exercised very ample powers. They had the right of making peace or war, and of life and death; and they administered justice either in person or by their judges. They exercised, also, great power in reforming ecclesiastical abuses, yet this power was enjoyed by them not as *absolute* sovereigns in their own right. They were merely the viceroys of Jehovah, who was the sole legislator of Israel; and, therefore, the government continued to be a theocracy. The kings were inaugurated to their high office with great pomp, and were arrayed in royal apparel, with a crown and sceptre. The majesty of royalty was studiously maintained. It was accounted the highest possible honour to be admitted into the presence of the sovereign, and above all to sit down before him. The knowledge of this circumstance illustrates several passages of Scripture, particularly Matt. v. 8, xviii. 10, xx. 20—23; Luke i. 19. After the establishment of royalty among the Jews, it appears to have been a maxim in their law, that *the king's person was inviolable, even though he might be tyrannical and unjust* (1 Sam. xxiv. 5—7); a maxim which is necessary not only to the security of the king, but also to the welfare of the subject. On this principle, the Amalekite, who told David the untrue story of his having put the mortally-wounded Saul to death, that he might not fall into the hands of the Philistines, was, merely on this his own statement, ordered by David to be instantly despatched, *because he had laid his hand on the Lord's anointed* (2 Sam. i. 14).

The eastern monarchs were never approached but with presents of some kind or other, according to the ability of the individuals, who accompanied them with expressions of the profoundest reverence, prostrating themselves to the ground; and the same practice continues to this day. Thus Jacob instructed his sons to

carry a present to Joseph, when they went to buy food of him as governor of Egypt (Gen. xliii. 11, 26). In like manner the magi, who came from the east to adore Jesus Christ, as King of the Jews, brought him presents of gold, frankincense, and myrrh (Matt. ii. 11). Allusions to this practice occur in Gen. xxxii. 13; 1 Kings x. 2, 10, 25; 2 Kings v. 5; see also 1 Sam. ix. 7; and 2 Kings viii. 8. The prostrations were made, with every demonstration of reverence, to the ground. See an instance in 1 Sam. xxiv. 8.

Further, whenever the oriental sovereigns go abroad, they are uniformly attended by a numerous and splendid retinue: the Hebrew kings and their sons either rode on asses or mules (2 Sam. xiii. 29; 1 Kings i. 33, 38), or in chariots (1 Kings i. 5; 2 Kings ix. 21, x. 15), preceded or accompanied by their royal guards (who in 2 Sam. viii. 18, and xv. 18, are termed Cherethites and Pelethites); as the oriental sovereigns are to this day. And, whenever the Asiatic monarchs entered upon an expedition, or took a journey through desert and untravelled countries, they sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, level the ways, and remove all impediments. To this practice there are allusions in Isai. xl. 3, and Matt. iii. 3.

The revenues of the kings arose from various sources: viz.— 1. *Voluntary offerings*, which were made to them conformably to the oriental custom (1 Sam. x. 27, xvi. 20); 2. The *produce of the royal flocks* (1 Sam. xxi. 7; 2 Sam. xiii. 23; 2 Chron. xxxii. 28, 29), and also of the royal demesnes over which certain officers were appointed; 3. The *tenth part* of all the produce of the fields and vineyards, the collection and management of which seem to have been confided to the officers mentioned in 1 Kings iv. 7, and 1 Chron. xxvii. 25. It is also probable, from 1 Kings x. 14, that the Israelites likewise paid a *tax in money*; 4. A portion of the *spoil* of conquered nations (2 Sam. viii.), upon whom tributes or imposts were also laid (1 Kings iv. 21; Psal. lxxii. 10, compared with 1 Chron. xxvii. 25—31); and, lastly, 5. The *customs* paid to Solomon by the foreign merchants who passed through his dominions (1 Kings x. 15) afforded a considerable revenue to that monarch; who, though the Mosaic laws did not

encourage foreign commerce, carried on a very extensive and lucrative trade (1 Kings x. 22), particularly in Egyptian horses and the byssus or fine linen of Egypt (1 Kings x. 28, 29).

2. *Magistrates subordinate to the kings.*—Besides the kings there were some inferior magistrates, whose origin may be traced to the time of Moses, and who continued to retain some authority after the establishment of the monarchy. Of this description were, 1. The *heads* or *princes of tribes*, who appear to have watched over the interest of each tribe: they were twelve in number; and, 2. *The heads of families*, who are sometimes called *heads of houses of fathers*, and sometimes simply *heads*. These are likewise the same persons who in Josh. xxiii. 2, and xxiv. 1, are called *elders* (compare also Deut. xix. 12 and xxi. 1—9). It does not appear in what manner these heads or elders of families were chosen, when any of them died. The princes of tribes do not seem to have ceased with the commencement, at least, of the monarchy: from 1 Chron. xxvii. 16—22, it is evident that they subsisted in the time of David; and they must have proved a very considerable restraint upon the power of the king.

3. *The promulgation of the laws* was variously made at different times. Those of Moses, as well as the commands or temporary edicts of Joshua, were announced to the people by the *shoterim*, who in our authorized English version are termed *officers*. Afterwards, when the regal government was established, the edicts and laws of the kings were publicly proclaimed (Jer. xxxiv. 8, 9). But in the distant provinces, towns, and cities, they were made known by messengers or couriers, specially sent for that purpose (1 Sam. xi. 7), who were afterwards termed *posts* or *couriers* (2 Chron. xxx. 6, 10; Jer. li. 31). These proclamations were made at the gates of the cities, and in Jerusalem at the gate of the temple, where there was always a great concourse of people. On this account it was that the prophets frequently delivered their predictions in the temple (and also in the streets and at the gates) of Jerusalem, as being the edicts of Jehovah the supreme King of Israel (Jer. vii. 2, 3, xi. 6, xvii. 19, 20, xxxvi. 10).

V. *Notice of the kings of the Israelites.*

When Samuel became advanced in years, "he made his sons judges over Israel;" but they did not walk in his ways. "Then the elders of Israel gathered themselves together and came to Samuel unto Ramah" (his ordinary place of residence), and demanded that he should make them a king to judge them like all the nations. The aged prophet showed them their folly in preferring the heavy yoke of a man to the beneficent protection of God; but, as they persisted in their demand, Samuel was divinely instructed to choose a king, and to inaugurate him to his office by a solemn unction. This choice was subsequently confirmed by lot (1 Sam. viii.—x.).

The earlier years of Saul's reign were auspicious: he gained many victories over the enemies of Israel, and especially over the Philistines. But, as he had spared the Amalekites and their king Agag, whom he had been commanded to exterminate, Samuel announced to him that God had withdrawn his protection from him; and that the crown should not continue in his family, but should be given to another. From that time "an evil spirit troubled" Saul, by permission of Jehovah: this was an evil spirit of melancholy, jealousy, envy, and cruelty. Such an evil spirit will, in the nature of things, banish the spirit of a sound mind, moderation, equity, and every princely virtue, introduce an almost perpetual gloom, and dispose men to the most unwarrantable and criminal excesses. In order to dissipate his melancholy, Saul had been advised to send for some person skilled in music, to play to him upon the harp. David, the son of Jesse (whom Samuel had by divine command previously anointed as the successor of Saul), was, accordingly, summoned to the court of Saul, whose favour he conciliated. David, having distinguished himself by killing Goliath the champion of the Philistines, and by various other successes, became the son-in-law of the king; but neither his wisdom nor his valour could protect him from the hatred of Saul, who was bent on taking his life. From all these difficulties, however, he was mercifully delivered; and, on the death of Saul and three of his sons, in battle with the Philistines, David ascended the throne of Judah, B.C. 1056, and seven years after he was anointed king of the whole twelve tribes of Israel. Very numerous were his victories over the Philistines.

and the other enemies of his country: he extended his dominions from the Mediterranean to the river Euphrates. But he tarnished his glory by the commission of great sins: he humbled himself, however, to the dust on account of them; and God forgave him; but he was judicially punished in this life for his offences by discord in his family, and by the rebellion and subsequent death of his favourite son Absalom. After he had designated Solomon to be his successor, whom he further caused to be crowned, David died, aged seventy years, B. C. 1015.

Solomon was about seventeen years of age when he ascended the throne of Israel. The commencement of his reign was distinguished by piety and justice. His wisdom (the gift of God) was celebrated even in distant lands. His kingdom was established in honour. He formed an alliance with a king of Egypt, whose daughter he married; and the neighbouring princes acknowledged his superior power. Enjoying profound peace, he embellished the cities of his kingdom, particularly Jerusalem, where he erected the most magnificent temple which was ever consecrated to the worship of God, and also a splendid palace for himself. He fortified Jerusalem, founded several cities, and enlarged others. He gave great encouragement to commerce; and during his reign his subjects became rich; and the country flourished greatly. At length, blinded by prosperity, he gave way to the gratification of his passions: seduced by the idolatrous wives and concubines whom he took in his old age, "his heart was not perfect with the Lord his God, as was the heart of David his father;" and he burnt incense to the idols of the Tyrians, Ammonites, and Moabites. For these offences he was punished: the close of his reign was embittered by numerous adversaries; and after his death his dominions were divided; as God had announced by the mouth of the prophet Ahijah. Solomon died, after a reign of forty years, about the year B. C. 976.

VI. *Schism of the tribes.—Formation of the kingdoms of Israel and Judah.*

The kingdom which had been founded by Saul, and carried to its highest pitch of grandeur and power by David and Solomon, subsisted entire, the brief sovereignty of Ishbosheth excepted, for upwards of a century; until Rehoboam, the son and successor of

Solomon, refused to mitigate the burdens of his subjects, when a division of the tribes took place: ten of them adhering to Jeroboam formed the *kingdom of Israel*, while the tribes of Judah and Benjamin, continuing faithful in their allegiance to Rehoboam, constituted the *kingdom of Judah*.

1. *Of the kingdom of Israel.*—The kingdom of Israel subsisted about 254 years, according to some chronologers. Jeroboam, the first sovereign, being apprehensive that his subjects would return to their allegiance to Rehoboam king of Judah, if they went up to Jerusalem on the solemn festivals, to offer sacrifices in the temple, instituted a false worship in his dominions. He set up two golden calves, which they worshipped under the name of the God of Israel; and he appointed priests and festivals of his own; so that idolatry was established in the kingdom of Israel. Nineteen kings reigned there, from Jeroboam I., "the son of Nebat, who made Israel to sin," to Hoshea the last prince. They were all, more or less, abandoned to idolatry, and its consequent corruption of morals. God, however, sent several prophets to the ten tribes, in order to turn them from their sins, and preserve the knowledge of himself among them. The most eminent of these was Elijah: he prophesied in the time of Ahab, one of the most weak and wicked of the kings of Israel. Many of these monarchs perished in battle with the Syrians, or by domestic treason. At length, the kingdom was invaded by Tiglath-pileser king of Assyria, who took many strong places, and sent great numbers of people into captivity, in the reign of Pekah. Hoshea, his successor, became tributary to Shalmaneser, the son and successor of Tiglath-pileser; but, conspiring against him, Hoshea was imprisoned, and Samaria, the metropolis, captured after a siege of three years. Of the Israelites, whose numbers had been reduced by immense and repeated slaughters, some of the lower sort were suffered to remain in their native country; but the nobles and the more opulent persons were carried into captivity beyond the Euphrates, whence they have been dispersed into various countries, and have never since been settled in their own land.

2. *Of the kingdom of Judah.*—This kingdom continued 388 years. Its metropolis was Jerusalem, where the worship and service of the true God continued to be observed. But idolatry

crept also into this kingdom: it was, however, severely punished. Among the most distinguished sovereigns of Judah, we may mention Abijah, the son of Rehoboam, who, with very inferior forces, totally discomfited Jeroboam; Asa, who overturned all the idols in his dominions, even those of his mother, and reigned according to justice and the laws. Jehoshaphat, his son, committed the fault of contracting an alliance with the wicked Ahab, king of Israel, whose daughter Athaliah married his son Jehoram: for the rest, he lived according to the laws of God, and left his people in tranquillity and peace. During the reigns of Jehoram and his son Ahaziah, idolatry reigned in Judah. After the death of Ahaziah, his mother Athaliah assumed the reins of government, and destroyed all "the seed royal" that remained. One son alone of Ahaziah, Joash, escaped; who, being privately educated for six years in the temple by his aunt Jehosheba, was brought forth and crowned by the priest Jehoiada when he was seven years old. The profligate Athaliah was put to death. For some time, Joash reigned well; but he afterwards forgot the lessons of his benefactor, and was justly punished for his ingratitude by the revolt of his subjects, and was put to death. Amaziah his son at first imitated the early piety of his father, and afterwards his wickedness. His end was not less disastrous: he perished by the hand of conspirators. The commencement of Uzziah's reign was eminent for piety and justice; but he tarnished its close. Presumptuously aspiring to the functions of the high priest, he was struck with leprosy for several years, till the day of his death. To his son, the pious Jotham, succeeded the idolater Ahaz, who imitated all the abominations of the heathen. Assailed by the Israelites and other neighbouring enemies, he died in dishonour, and was deemed unworthy to be interred in the sepulchre of his fathers. Hezekiah his son re-established the worship of the true God: he re-opened the temple, which Ahaz had impiously closed; and his reign was prosperous. He reposed all his confidence in God, who delivered him from imminent peril. In one night the powerful army of Sennacherib king of Assyria was miraculously destroyed; and his long reign was not unworthy of the eulogium of the sacred historian, "that after him was none like him among all the kings of Judah, nor any that were before him."

The impiety and excessive wickedness of Manasseh, the son of Hezekiah, rendered him odious to his subjects and neighbours. He set up an image in the temple of God, who suffered him to be carried a prisoner to Babylon. But, "when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom" (2 Chron. xxxiii. 12, 13). He restored the worship of God, and was succeeded by his son Amon, who "did evil in the sight of the Lord, as did Manasseh his father" before his repentance and conversion. Although the piety of his son and successor Josiah effected much external reformation, "the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal" (2 Kings xxiii. 26). On the death of Josiah (who had engaged in battle with Pharaoh-Necho, most probably as the vassal of the king of Assyria), the kingdom of Judah became tributary to the king of Egypt, who carried Jehoahaz into captivity after a short reign of three months. His successor Jehoiakim, after a reign of eleven years, was subdued and bound by the king of Babylon. Jehoiachin or Jeconiah underwent the same fate, having reigned three months and ten days. And finally, Jehoiachin's uncle and successor, Zedekiah, persisted in doing evil, regardless of the warnings of the prophet Jeremiah: on his rebellion against Nebuchadnezzar, to whom he was indebted for his crown, the kingdom of Judah was invaded by the king of Babylon, who utterly destroyed Jerusalem and its temple, carrying away with him all the sacred vessels and the royal treasures. Zedekiah was blinded and taken to Babylon; and the rest of his subjects who had escaped the sword (with the exception of the poorer classes who were left in Judæa) were likewise carried into captivity beyond the river Euphrates, where they and their posterity remained seventy years, agreeably to the divine predictions (2 Kings xxv.).

The kingdom of Judah subsisted 133 years after the subversion of the Israelitish monarchy; and for this longer duration various reasons may be adduced.

(1.) *The geographico-political situation of Judah was more fa-*

vourable than that of Israel. In extent and fertility of soil as well as in population, the latter far surpassed the former; but Judah was far more advantageously situated for commerce, and possessed greater facilities of defence from hostile attacks, particularly in the naturally-strong situation of Jerusalem.

(2.) *The people were more united in the kingdom of Judah than in that of Israel*, in consequence of the religious worship which was solemnized in Jerusalem, and the residence in Judah of all the devout, pious, and learned of the nation; who, with the priests and Levites, were expelled from Israel by the internal discords which arose from the very commencement of this kingdom under Jeroboam I., as also by the greater prevalence of idolatry therein.

(3.) *The succession to the throne of Judah was more regular, and the character of its sovereigns was more exemplary, than in the kingdom of Israel;* for even the more wicked of the Jewish princes were compelled to pay some respect at least to the externals of religion, from motives of state policy.

(4.) Lastly, and principally, *pure and undefiled religion was most carefully preserved and cultivated in the kingdom of Judah; while the vilest idolatry was practised in the kingdom of Israel.* In short, the histories of the two kingdoms of Judah and Israel furnish a perpetual illustration of the truth of Solomon's declaration, that "righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv. 34).

VII. *State of the Hebrews or Jews during the Babylonish captivity.*

The condition of the Hebrews or Jews, during the captivity, was far from being one of abject wretchedness. "This is manifest from the circumstance, that a pious Hebrew prophet held the first office at the court of Babylon; that three devout friends of this prophet occupied important political stations; and that Jehoiachin, the former king of Judah, in the forty-fourth year of the captivity, was released from an imprisonment which had continued for thirty-six years, and was preferred in point of rank to all the kings who were then at Babylon, either as hostages, or for the purpose of paying homage to the Chaldean monarch. He was treated as the first of the kings; he ate at the table of his

conqueror, and received an annual allowance, corresponding to his royal rank. These circumstances of honour must have reflected a degree of dignity on all the exiles, sufficient to prevent their being ill-treated or despised. They were probably viewed as respectable colonists, enjoying the peculiar protection of the sovereign. In the respect paid to Jehoiachin, his son Shealtiel and his grandson Zerubbabel undoubtedly partook. If that story* of the discussion before Darius, in which Zerubbabel is said to have won the prize, be a mere fiction, still it is at least probable that the young prince, though he held no office, had free access to the court; a privilege which must have afforded him many opportunities of alleviating the unhappy circumstances of his countrymen. It is therefore not at all surprising that, when Cyrus gave the Hebrews permission to return to their own country, many, perhaps even a majority of the nation, chose to remain behind, believing that they were more pleasantly situated where they were, than they would be in Judæa. It is not improbable that the exiles (as is implied in the story of Susanna, and as the tradition of the Jews affirms) had magistrates and a prince from their own number. Jehoiachin, and after him Shealtiel and Zerubbabel, might have been regarded as their princes, in the same manner as Jozadak and Joshua were as their high priests. At the same time it cannot be denied that their humiliation, as a people punished by their God, was always extremely painful, and frequently drew on them expressions of contempt. The peculiarities of their religion afforded many opportunities for the ridicule and scorn of the Babylonians and Chaldeans: a striking example of which is given in the profanation of the sacred vessels of the temple (Dan. v.). By such insults they were made to feel so much the more sensibly the loss of their homes, their gardens, and fruitful fields; the burning of their capital and temple; and the cessation of the public solemnities of their religion. Under such circumstances, it is not strange that an inspired minstrel breaks out into severe imprecations against the scornful foes of his nation (Psal. cxxxvii. 8, 9).

"If the Israelites were ill-treated in Assyria after the overthrow

* 1 Esdras iii. iv. Josephus, Ant. Jud. lib. xi. cap. 3.

of Sennacherib in Judæa, as the book of Tobit intimates, this calamity was of short duration; for Sennacherib was soon after assassinated. The Israelites of Media appear to have been in a much better condition, since Tobit advised his son to remove thither (Tobit xiv. 4, 12, 13). This is the more probable, as the religion of the Medes was not grossly idolatrous, and bore considerable resemblance to that of the Jews." *

CHAPTER II.

HISTORY AND POLITICAL STATE OF THE JEWS, FROM THEIR RETURN FROM THE BABYLONISH CAPTIVITY, TO THE SUBVERSION OF THEIR CIVIL AND ECCLESIASTICAL POLITY.

I. History and political state of the Jews under the *Maccabees* and the *sovereigns of the Herodian family.*

1. Shortly before the expiration of the seventy years' captivity, which had been foretold by the prophets, a great revolution took place in Asia. Cyrus, having become master of Babylon, permitted the Jews to return to their native country, and to re-build the temple. Zerubbabel, who was of royal descent and of the tribe of Judah, placed himself at the head of the liberated captives; he raised up again the fallen altar of God, and re-built the temple of Jerusalem, notwithstanding the efforts made by the envious Samaritans to interrupt the work. Ezra, a pious and learned scribe, was afterwards sent into Judæa by Artaxerxes, to regulate the affairs of the Jews. This great and good man, who was deeply conversant in the law of Moses, re-kindled their zeal, and re-animated their sinking courage; and, what is of most importance to a nation, enforced the observance of that righteousness which alone exalteth a nation. Shortly after, his efforts were seconded by Nehemiah, whom the king had constituted governor of Judæa; and these holy and truly-patriotic men used their utmost endeavours to reform and purify the people. Jerusalem arose from its ruins: its walls were re-built; and the Jews renounced idolatry for ever.

* Jahn's History of the Hebrew Commonwealth, vol. i. pp. 161, 163. The assassination of Sennacherib was a considerable time after the catastrophe in Judæa.

During the continuance of the Persian empire, they lived in tranquillity; and, when that empire fell under the dominion of Alexander, king of Macedon, they were protected by the conqueror, who confirmed their privileges. Under the Greek sovereigns, first of Syria and then of Egypt, they enjoyed a long peace; the supreme authority being practically vested in the high priest for the time being. At length, a division arose on the subject of the pontificate, of which Antiochus Epiphanes took advantage, in order to get possession of their riches and to destroy the Jews themselves. He profaned and plundered the temple, in which he placed his own idols; and the affairs of the Jews were reduced to the lowest ebb, when God raised up deliverers for his people in the persons of the *Maccabean princes.* The name *Maccabees* may have been derived from *Makkabi*, a hammer, or from the letters M C B I, which are the initials of the Hebrew words *Mi Chamoka Baēlim Jehovah* (Exod. xv. 11)? *Who among the gods is like unto thee, O Jehovah?* which letters were displayed on their standards.

Mattathias was the first of the Maccabean princes. Filled with zeal for the honour of God, and with concern for the cruelties inflicted upon his countrymen, he summoned the Jews to follow him into the deserts, in order to prepare to encounter Antiochus and to shake off his yoke. On the death of Mattathias, Judas Maccabeus, his son, took the command of the Jews. He defeated the armies of Antiochus, entered Jerusalem, purified the temple, formed an alliance with the Romans, and by his brilliant victories humbled the pride of the Syrian kings. The work of liberation, which had so worthily commenced, was completed by his brethren Jonathan and Simon, who were animated by the same spirit of patriotism and of zeal for the law. The kings of Syria acknowledged the independence of the Jewish people; and Simon was recognized prince of the Jews, which title was transmitted to his son Hyrcanus, together with the pontifical dignity. Hyrcanus conquered Idumæa and Samaria; and, having taken Shechem, destroyed the temple which had been erected on mount Gerizim. His son Aristobulus was acknowledged king: Alexander, his brother and successor, was disliked by his subjects; after his death a dispute arose between his two sons Hyrcanus II. and Aristobulus: a civil war ensued, in which the latter was defeated by the Romans under

Pompey, who captured Jerusalem (B.C. 63), and reduced Judæa to a tributary province of the republic. The government of the Maccabean princes lasted in all one hundred and twenty-six years.

2. Julius Cæsar, having defeated Pompey, continued Hyrcanus in the high-priesthood, but bestowed the government of Judæa on Antipater, an Idumæan by birth, who was a Jewish proselyte, and the father of Herod surnamed the Great, who was subsequently king of the Jews. Antipater divided Judæa between his two sons Phasael and Herod, giving to the former the government of Jerusalem, and to the latter the province of Galilee; which being at that time greatly infested with robbers, Herod signalized his courage by dispersing them. Shortly after, Antigonus, son of Aristobulus, seized the government: Hyrcanus and Phasael were delivered into his hands by the Parthians: Phasael killed himself in prison; and Herod fled to Rome, where Mark Antony, with the consent of the senate, conferred on him the title of king of Judæa. After three years of intestine war with the partisans of Antigonus, he established his authority, in which he was confirmed by Augustus.

Herod by his will divided his dominions among three of his sons, Archelaus, Herod Antipas, and Herod Philip.

3. To Archelaus he assigned Judæa, Samaria, and Idumæa, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of *ethnarch*, or chief of the nation, with a promise of the regal dignity, if he should prove himself worthy of it. His subsequent reign was turbulent; and, after repeated complaints against his tyranny and mal-administration, he was deposed and banished by Augustus, and his territories were annexed to the Roman province of Syria.

4. Herod Antipas (or Antipater), another of Herod's sons, received from his father the district of Galilee and Peræa, with the title of tetrarch. He is described by Josephus as a crafty and incestuous prince, with which character the narratives of the evangelists coincide; for, having deserted his wife, the daughter of Aretas, king of Arabia, he forcibly took away and married Herodias, the wife of his brother Herod Philip, a proud and cruel woman, to gratify whom he caused John the Baptist to be

beheaded (Matt. xiv. 3; Mark vi. 17; Luke iii. 19, 20), who had provoked her vengeance by his faithful reproof of their incestuous nuptials. Some years afterwards, Herod, aspiring to the regal dignity in Judæa, was banished together with his wife, first to Lyons in Gaul, and thence into Spain.

5. Philip, tetrarch of Ituræa and Trachonitis, is mentioned but once in the New Testament (Luke iii. 1): on his decease without issue, after a reign of thirty-seven years, his territories were annexed to the province of Syria.

6. Agrippa, or Herod Agrippa I., was the son of Aristobulus, and grandson of Herod the Great, and sustained various reverses of fortune before attaining the royal dignity; but ultimately his dominions equalled those of his grandfather. He governed them to the satisfaction of his subjects, for whose gratification he put to death the apostle James, and imprisoned Peter, who was miraculously delivered (Acts xii. 2—17); but, being inflated with pride on account of his increasing grandeur, he was struck with a noisome and painful disease, of which he died at Cæsarea in the manner related by St. Luke (Acts xii. 21—23).

7. Herod Agrippa II., or junior, was the son of the preceding Herod Agrippa: being only seventeen years of age at the time of his father's death, he was judged to be unequal to the task of governing the whole of his dominions. These were again placed under the direction of a Roman procurator or governor; and Agrippa was first king of Chalcis, and afterwards of Batanæa, Trachonitis, and Abilene, to which other territories were subsequently added. It was before this Agrippa and his sister Bernice that St. Paul delivered his masterly defence (Acts xxvi.).

8. Besides Herodias, who has been noticed above, the two following princesses of the Herodian family are mentioned in the New Testament; viz.

(1.) Bernice, the eldest daughter of king Herod Agrippa I. and sister to Agrippa II. (Acts xxv. 13, 23, xxvi. 30), was first married to her uncle Herod, king of Chalcis; after whose death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and became the mistress, first of Vespasian, and then of Titus.

(2.) Drusilla, her sister, and the youngest daughter of Herod Agrippa, was distinguished for her beauty, and was equally celebrated with Bernice for her profligacy. She was first espoused to Epiphanes, the son of Antiochus, king of Comagena, on condition of his embracing the Jewish religion; but, as he afterwards refused to be circumcised, she was given in marriage, by her brother, to Azizus king of Emesa, who submitted to that rite. When Felix came into Judæa, as procurator or governor of Judæa, he persuaded her to abandon her husband and marry him.

II. History and political state of the Jews under the *Roman procurators.*

The Jewish kingdom, which the Romans had created in favour of Herod the Great, was of short duration, expiring on his death, by the division of his territories, and by the dominions of Archelaus (which comprised Samaria, Judæa, and Idumæa) being reduced to a Roman province, annexed to Syria, and governed by the Roman procurators. These officers not only had the charge of collecting the imperial revenues, but also had the power of life and death in capital causes; and on account of their high dignity they are sometimes called *governors*. The Jews, however, continued to possess a large share of civil and religious liberty, and lived pretty much after their own laws. Three of these procurators are mentioned in the New Testament, viz., Pilate, Felix, and Festus.

1. Pontius Pilate was sent to govern Judæa, A. D. 26, or 27. He was a cruel and unjust governor; and, dreading the extreme jealousy and suspicion of Tiberius, he delivered up the Redeemer to be crucified, contrary to the conviction of his better judgment, and in the vain hope of conciliating the Jews whom he had oppressed. After he had held his office for ten years, having caused a number of innocent Samaritans to be put to death, that injured people sent an embassy to Vitellius, proconsul of Syria; by whom he was ordered to Rome, to give an account of his mal-administration to the emperor. But, Tiberius being dead before he arrived there, his successor Caligula banished him to Gaul; where he is said to have committed suicide, about the year of Christ 41.

2. Judæa being again reduced to a Roman province after the death of king Herod Agrippa, Antonius Felix was appointed

governor by Claudius: he cleared the country from banditti and impostors (the *very worthy deeds* alluded to by Tertullus, Acts xxiv. 2); but he was in other respects a cruel and avaricious governor, incontinent, intemperate, and unjust. So oppressive at length did his administration become, that the Jews accused him before Nero; and he with difficulty escaped condign punishment. An account has been just given (pp. 291, 292) of his third wife, Drusilla (mentioned in Acts xxiv. 24). The knowledge of these circumstances materially illustrates Acts xxiv. 25, and shows with what singular propriety St. Paul reasoned before him concerning righteousness, temperance, and a judgment to come. On the departure of Felix, the government of Judæa was committed to

3. Portius Festus, before whom Paul defended himself against the accusations of the Jews (Acts xxv.), and appealed from his tribunal to that of Cæsar. Finding his province over-run with robbers and murderers, Festus strenuously exerted himself in suppressing their outrages. He died in Judæa about the year 62.

The situation of the Jews under the two last-mentioned procurators was truly deplorable. Distracted by tumults, excited on various occasions, their country was over-run with robbers, that plundered all the villages whose inhabitants refused to listen to their persuasions to shake off the Roman yoke. Justice was sold to the highest bidder; and even the sacred office of high priest was exposed to sale. But, of all the procurators, no one abused his power more than Gessius Florus, a cruel and sanguinary governor, and so extremely avaricious that he shared with the robbers in their booty, and allowed them to follow their nefarious practices with impunity. Hence considerable numbers of the wretched Jews, with their families, abandoned their native country; while those who remained, being driven to desperation, took up arms against the Romans, and thus commenced that war which terminated in the destruction of Judæa, and the *taking away of their name and nation.*

CHAPTER III.

COURTS OF JUDICATURE, LEGAL PROCEEDINGS, CRIMINAL LAW, AND PUNISHMENTS OF THE JEWS.

Section I. — Jewish Courts of Judicature, and Legal Proceedings.

In the early ages of the world, the *gate of the city* was the seat of justice (Gen. xxiii. 10; Deut. xxi. 19, xxv. 6, 7), whither the people were specially accustomed to resort (Gen. xxxiv. 20, 24).

Moses, therefore, commanded the Israelites, when they should be settled in the land of Canaan, to "appoint judges and officers in all their gates throughout their tribes" (Deut. xvi. 18). The priests and Levites, who from their being devoted to the study of the law were consequently best skilled in its various precepts, and old men, who were eminent for their age and virtue, administered justice to the people: from their age, the name of *elders* became attached to them. Many instances of this kind occur in the New Testament. They were also called *rulers* (Luke xii. 58, Gr., where ruler is synonymous with judge). From these inferior tribunals, appeals lay to a higher court, in cases of importance (Deut. xvii. 8—12).

The highest and most eminent tribunal of the Jews, after their return from the Babylonish captivity, was the *sanhedrim* or great council, so often mentioned in the New Testament. It consisted of seventy or seventy-two members, in imitation of the seventy elders appointed by Moses, under the presidency of the high priest, under whom were two vice-presidents, the *father of the council*, and the *wise man*. The assessors comprised three descriptions of persons, viz. 1. The *chief priests*, such as had been high priests, and the chiefs of the twenty-four *courses*; 2. The *elders*, perhaps the princes of tribes or heads of families; and 3. The *scribes*, or men learned in the law. It does not appear that *all* the elders and scribes were members of this tribunal: most probably those only were assessors who were either elected to the office, or nominated to it by royal authority.

Besides the sanhedrim the Talmudical writers assert that there were other smaller councils, each consisting of twenty-three per-

sons, who heard and determined petty causes; two of these were at Jerusalem, and one in every city containing one hundred and twenty inhabitants. Josephus gives a somewhat different account; but such local tribunals must certainly have existed in the time of Jesus Christ; who, by images taken from them, in a very striking manner represents the different degrees of future punishments to which the impenitently wicked will be doomed according to the respective heinousness of their crimes. (See Matt. v. 22.) These various tribunals had their inferior ministers or officers, who are alluded to in Matt. v. 25.

It appears from Jer. xxi. 12, that causes were heard, and judgment was executed in the morning; and at first every one pleaded his own cause (1 Kings iii. 16—28); though in succeeding ages the Jews seem to have had advocates, for Tertullus was retained against St. Paul (Acts xxiv. 1, 2).

On the day appointed for hearing the cause, the parties appeared before the judges; who, in criminal cases, exhorted the culprit to confess his crime (Josh. vii. 19). In matters of life and death, the evidence of two or three credible witnesses was indispensable (Numb. xxxv. 30; Deut. xvii. 6, 7, xix. 15). All perjury was most severely prohibited (Exod. xx. 16, xxiii. 1—3). Recourse was, in certain cases, had to the sacred lot, in order to *discover* the guilty party (Josh. vii. 14—18; 1 Sam. xiv. 37—45).

Sentences were pronounced only in the day-time, as appears from Luke xxii. 66. Where persons had rendered themselves obnoxious to the populace, it was usual (and the same practice prevails in very many countries) for them to demand prompt justice on the supposed delinquents. (See Acts xxi. 27—36.) As soon as sentence of condemnation was pronounced against a person, he was immediately dragged from the court to the place of execution. Thus our Lord was instantly hurried from the presence of Pilate to Calvary: a similar instance of prompt execution occurred in the case of Achan; and the same practice obtains to this day, both in Turkey and Persia. So zealous were the Jews for the observance of their law, that they were not ashamed themselves to be the executioners of it, and to punish criminals with their own hands. In stoning persons, the witnesses threw

the first stones, agreeably to the enactment of Moses (Deut. xvii. 7). Thus the witnesses against the protomartyr Stephen, after laying down their clothes at the feet of Saul, stoned him (Acts vii. 58, 59); and to this custom there is an allusion in John viii. 7. As there were no public executioners in the more ancient periods of the Jewish history, it was not unusual for persons of distinguished rank themselves to put the sentence in execution upon offenders. (See an instance in 1 Sam. xv. 33.)

But in whatever manner the criminal was put to death, according to the Talmudical writers, the Jews always gave him some wine with incense in it, in order to stupify and intoxicate him. This custom is said to have originated in the precept recorded in Prov. xxxi. 6; which sufficiently explains the reason why wine mingled with myrrh was offered to Christ when on the cross. (Mark xv. 23).

Section II. — Roman Judicature, Manner of Trial, and Treatment of Prisoners. — Other Tribunals mentioned in the New Testament.

I. Wherever the Romans extended their power, they also carried their laws; and, though, as we have already seen, they allowed their conquered subjects to enjoy the free performance of their religious worship, as well as the exercise of some inferior courts of judicature, yet in all cases of a capital nature the tribunal of the Roman prefect or president was the last resort.

The Roman law forbad any one, especially Roman citizens, to be condemned and punished without a previous public trial. To this St. Paul alludes in Acts xxii. 25. Neither could a Roman citizen be legally bound, in order to be examined by scourging, or by any other mode of torture, for the purpose of obtaining a confession. When, therefore, the tribune Lysias, not knowing that the apostle enjoyed the citizenship of Rome, had commanded that he should be bound and examined by scourging, and was subsequently informed that he was a citizen, the sacred historian relates that he "was afraid, after he knew that he was a Roman, and because he had bound him" (Acts xxii. 29). Further, Roman citizens had the privilege of appealing to the imperial tribunal; and this privilege the same apostle exercised (Acts xxv. 9—12).

The Roman method of fettering and confining criminals was singular. One end of a chain, that was of commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left arm of a soldier. Thus a soldier was coupled to the prisoner, and everywhere attended and guarded him. This manner of confinement is frequently mentioned, and there are many beautiful allusions to it in the Roman writers. Thus was St. Paul confined. Fettered in this manner, he delivered his apology before Festus, king Agrippa, and Bernice (Acts xxvi. 29).

Sometimes the prisoner was fastened to two soldiers, one on each side, wearing a chain both on his right and left hand. St. Paul at first was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with two chains (Acts xxi. 33). In this manner was Peter fettered and confined by Herod Agrippa. "The same night Peter was sleeping between two soldiers, bound with two chains" (Acts xii. 6). If these soldiers, appointed to guard criminals, and to whom they were chained, suffered the prisoner to escape, they were punished with death (Acts xii. 19); and the same punishment appears to have awaited gaolers, who permitted their prisoners to escape (Acts xvi. 27).

II. As the Romans allowed the inhabitants of conquered countries to retain their local tribunals, we find incidental mention made in the New Testament of provincial courts of justice. Two of these are of sufficient importance to claim a distinct notice in this place; viz.,

1. The senate and court of *Areopagus*, at Athens, took cognizance, among other things, of matters of religion, the consecration of new gods, the erection of temples and altars, and the introduction of new ceremonies into divine worship. On this account, St. Paul was brought before the tribunal of the Areopagus, as a "setter forth of strange gods, because he preached" unto the Athenians "Jesus and ἀνάστασις," or "the resurrection" (Acts xvii. 18). Its sittings were held on the Ἄρειος πάγος (or *hill of Mars*, whence its name was derived), nearly in the centre of Athens.

2. The *assembly*, mentioned in Acts xix. 39, is, most probably,

that belonging to the district of Ephesus; Asia Minor being divided into several districts, each of which had its appropriate legal assembly. The γραμματεὺς, or chief officer at Ephesus, says that, if Demetrius had any claim of property to make, there were civil courts in which he might sue: if he had crimes to object to any person, the proconsul was there, to take cognizance of the charge; but, if he had any complaint of a political nature to prefer, or had anything to say which might redound to the honour of their goddess, there was the usual legal assembly of the district belonging to Ephesus, in which it ought to be proposed. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the despatch of any pressing business.

Section III. — On the Criminal Law of the Jews

I. *Crimes against God.*—The government of the Israelites being a *theocracy*, that is, one in which the supreme legislative power was vested in the Almighty, who was regarded as their king, it was to be expected that, in a state confessedly religious, crimes against the Supreme Majesty of Jehovah should occupy a primary place in the statutes given by Moses to that people. Accordingly,

1. Idolatry, that is, the worship of other gods, in the Mosaic law occupies the first place in the list of crimes. An Israelite therefore was guilty of idolatry,

(1.) When he actually worshipped other gods besides Jehovah, the only true God. This crime is prohibited in Exod. xx. 3.

(2.) By worshipping images, whether of the true God under a visible form, to which the Israelites were but too prone (Exod. xxxii. 4, 5; Judges vi. 25—32, viii. 24—27, xvii. 3, xviii. 4—6, 14—17, 30, 31; 1 Kings xii. 26—31), or of the images of the gods of the Gentiles, of which we have so many instances in the sacred history. All image-worship whatever is expressly forbidden in Exod. xx. 4, 5; and a curse is denounced against it in Deut. xxvii. 15.

(3.) By prostration before, or adoration of, such images, or of anything else revered as a god, such as the sun, moon, and stars (Exod. xx. 5, xxxiv. 14 ; Deut, iv. 19). This prostration consisted in falling down on the knees, and at the same time touching the ground with the forehead.

(4.) By having altars or groves dedicated to idols, or images thereof; all which the Mosaic law required to be utterly destroyed (Exod. xxxiv. 13 ; Deut. vii. 5, xii. 3) ; and the Israelites were prohibited, by Deut. vii. 25, 26, from keeping, or even bringing into their houses, the gold and silver that had been upon any image, *lest it should prove a snare*, and lead them astray.

(5.) By offering sacrifices to idols, which is forbidden in Lev. xvii. 1—7, especially human victims, which is prohibited in Lev. xviii. 21 ; Deut. xii. 31, and xviii. 10.

(6.) By eating of offerings to idols, made by other people, who invited them to their offering-feasts. Though no special law was enacted against thus attending the festivals of their gods, it is evidently pre-supposed unlawful in Exod. xxxiv. 15.

Idolatry was punished by stoning the guilty *individual.* When a whole city became guilty of idolatry, it was considered in a state of rebellion against the government, and was treated according to the laws of war. Its inhabitants, and all their cattle, were put to death: no spoil was made, but everything which it contained was burnt, together with the city itself; nor was it ever allowed to be re-built (Deut. xiii. 12—18). This law does not appear to have been particularly enforced: the Israelites (from their proneness to adopt the then almost-universally prevalent polytheism) in most cases overlooked the crime of a city that became notoriously idolatrous; whence it happened that idolatry was not confined to any one city, but soon overspread the whole nation. In this case, when the people, *as a people*, brought guilt upon themselves by their idolatry, God reserved to himself the infliction of the punishments denounced against that national crime; which consisted in wars, famines, and other national judgments (Lev. xxvi. ; Deut. xxviii., xxix., xxxii.). For the crime of seducing others to the worship of strange gods, the appointed punishment was stoning to death (Deut. xiii. 1—11).

In order to prevent the barbarous immolation of infants, Moses denounced the punishment of stoning upon those who offered human sacrifices: which the bystanders (it has been supposed) might instantly execute upon the delinquent when caught in the act (Lev. xx. 2).

2. God being both the sovereign and the legislator of the Israelites, blasphemy (that is, the speaking injuriously of his name, his attributes, his government, and his revelation) was a crime not only against him, but also against the state; it was therefore punished capitally by stoning (Lev. xxiv. 10—16).

3. It appears, from Deut. xviii. 20—22, that a false prophet was punished capitally, being stoned to death.

4. Divination, or the conjecturing of future events from things supposed to presage them, is expressly prohibited in Lev. xix. 26, 31; xx. 6, 23, 27; and Deut. xviii. 9—12. The punishment of the party consulting a diviner was reserved to God himself (Lev. xx. 6); but the diviner himself was to be stoned (Lev. xx. 27).

5. Perjury is, by the Mosaic law, most peremptorily prohibited as a most heinous sin against God, to whom the punishment of it is left.

II. *Crimes against parents* and *magistrates* constitute an important article of the criminal law of the Hebrews.

1. In the form of government among that people, we recognize much of the patriarchal spirit; in consequence of which fathers had great power over their families. The cursing of parents, that is, not only the imprecation of evil on them, but probably also all rude and reproachful language towards them, was punished with death (Exod. xxi. 17; Lev. xx. 9); as likewise was the striking of them (Exod. xxi. 15). An example of the crime of cursing a parent, which is fully in point, is given by Christ in Matt. xv. 4—6; Mark vii. 9—13. Both these crimes are included in the case of the stubborn, rebellious, and drunkard son; whom his parents were unable to keep in order, and who, when intoxicated, endangered the lives of others. Such an irreclaimable offender was to be punished with stoning (Deut. xxi. 18—21). Severe as this law may seem, we have no instance

recorded of its being carried into effect; but it must have had a most salutary operation in the prevention of such crimes.

2. Civil government being an ordinance of God, provision is made in all well-regulated states for respecting the persons of magistrates. All reproachful words or curses, uttered against persons invested with authority, are prohibited in Exod. xxii. 28. No punishment, however, is specified; probably it was left to the discretion of the judge, and was different according to the rank of the magistrate, and the extent of the crime.

III. The *crimes* or offences *against property*, mentioned by Moses, are theft, man-stealing, and the denial of anything taken in trust, or found.

1. On the crime of theft, Moses imposed the punishment of double (and in certain cases still higher) restitution; and, if the thief were unable to make it, he was ordered to be sold for a slave; and payment was to be made to the injured party out of the purchase-money (Exod. xxii. 1, 3). The same practice obtains, according to Chardin, among the Persians. If, however, a thief — after having denied, even upon oath, any theft with which he was charged — had the conscience to retract his perjury, and to confess his guilt, instead of double restitution, he had only to repay the amount stolen, and one-fifth more (Lev. vi. 2—5). In case of debt, also, the creditor might seize the debtor's person and sell him, together with his wife and children, if he had any. This is inferred from the words of the statute, in Lev. xxv. 39. There is an allusion to this custom in Job xxiv. 9; and a case in point is related in 2 Kings iv. 1. This practice also obtained among the Jews in the days of Nehemiah (v. 1—5); and Christ refers to it in Matt. xviii. 25.

2. Man-stealing, that is, the seizing or stealing of the person of a free-born Israelite, was absolutely and irremissibly punished with death (Exod. xxi. 16; Deut. xxiv. 7).

3. Where a person was judicially convicted of having denied anything committed to his trust, or found by him, his punishment, as in the case of theft, was double restitution. If the person accused of this crime had sworn that he was guiltless, and afterwards, from the impulse of his conscience, acknowledged the

commission of perjury, he had only one-fifth beyond the value of the article denied to refund to its owner (Lev. vi. 5).

IV. Among the *crimes* which may be committed *against the person*,

1. Murder claims the first place. As this is a crime of the most heinous nature, Moses has described four accessory circumstances or marks, by which to distinguish it from simple homicide or man-slaughter, viz. (1.) When it proceeds from hatred or enmity (Numb. xxxv. 20, 21; Deut. xix. 11); 2. When it proceeds from thirst of blood, or a desire to satiate revenge with the blood of another (Numb. xxxv. 20); (3.) When it is committed premeditatedly and deceitfully (Exod. xxi. 14); (4.) When a man lies in wait for another, falls upon him, and slays him (Deut. xix. 11). The punishment of murder was death without all power of redemption.

2. Homicide or man-slaughter is discriminated by the following adjuncts or circumstances: (1.) That it takes place without hatred or enmity (Numb. xxxv. 22; Deut. xix. 4—6); (2.) Without thirst for revenge (Exod. xxi. 13; Numb. xxxv. 22); (3.) When it happens by mistake (Numb. xxxv. 11, 15); (4.) By accident, or (as it is termed in the English law) *chance-medley* (Deut. xix. 5). The punishment of homicide was confinement to a city of refuge.

3. For other corporal injuries of various kinds, different statutes were made, which show the wisdom and humanity of the Mosaic laws. (See Exod. xxi. 18, 19, 22—27; and Lev. xxiv. 19—22).

4. Adultery, and another crime not to be named, were both punished with death (Lev. xviii. 22, 23, and xx. 10, 13, 15, 16).

V. *Crimes of malice* were punished with equal justice and severity.

Malicious informers were odious in the eye of the law (Lev. xix. 16—18); and the publication of false reports, affecting the characters of others, is expressly prohibited in Exod. xxiii. 1; as also is all manner of false witness, even though it were to favour a poor man. But, where a person was convicted of having borne false testimony against an innocent man, he suffered

the very same punishment which attended the crime of which he accused his innocent brother (Deut. xix. 16—21).

SECTION IV. — On the Punishments mentioned in the Scriptures.

The *punishments* mentioned in the sacred writings are usually divided into two classes, *non-capital* and *capital*.

I. The *non-capital* or inferior punishments were as follow: —

1. Scourging: this was the most common corporal punishment under the Mosaic law. It is frequently mentioned in both the Old and New Testaments; and, in order that the legal number of forty stripes might not be exceeded, it was inflicted with a scourge consisting of three lashes; so that the party received only thirteen blows, or "forty stripes save one."

2. Retaliation (Exod. xxi. 23—25), or returning like for like, was the punishment for corporal injuries to another.

3. Restitution of things stolen, and for various other injuries done to the property of another person (Exod. xxi. 32, 33, 34, 36, xxii. 6; Lev. xxiv. 18). Compensation to an injured party, to induce him to depart from his suit, was permitted, at least in one case (Exod. xxi. 30), but was forbidden in the case of murder and homicide (Numb. xxxv. 31, 32).

4. Sin and trespass offerings were also in the nature of punishments: the various cases for which they were to be made are specified in Lev. iv., v. 1, 4—7, 14—16, vi. 1—7, and xix. 20—22.

5. Imprisonment, though not enjoined by Moses, was practised both during the Jewish monarchy and in the time of Christ. In Gen. xli. 14; Jer. xxxviii. 6; Zech. ix. 11; and Acts v. 18, there are allusions to inner prisons or dungeons, where the persons confined were very harshly treated; especially as the ancient gaolers (like those in the east to this day) had a discretionary power to treat the prisoners just as they pleased. To this painful situation of prisoners, there are allusions in Psal. lxxix. 11, and Jer. xxxvii. 16—20.

6. Banishment was not introduced among the Jews until after the captivity, though we find instances of guilty persons being confined to a specified locality (1 Kings ii. 26, 36, 37). It existed

among the Romans. St. John was banished to the isle of Patmos (Rev. i. 9).

7. In the east, anciently, as well as in modern times, prisoners were deprived of their eyes. See instances in Judges xvi. 21; and 2 Kings xxv. 7.

8. Plucking off the hair, with great violence, was both a painful and ignominious punishment. It is alluded to in Neh. xiii. 25.

9. Excommunication, or exclusion from sacred worship, was a civil as well as an ecclesiastical punishment, which varied in the degrees of its severity. The first (called *Nidui*) was simply casting out of the synagogue (John ix. 22, xvi. 2, &c.), and was in force for thirty days, which might be shortened. In the second, termed *Cherem* (or anathema), the excommunicated party was delivered over to Satan, and devoted by a solemn curse. To this St. Paul alludes in 1 Cor. v. 5, and Rom. ix. 3. The third degree was called *Sham-Atha*, or *Maran-Atha* (i.e. the Lord cometh, or may the Lord come), and intimated that the party had nothing more to expect but the terrible day of judgment. The effects of excommunication were dreadful: the individuals against whom it was fulminated were debarred from all social intercourse and the privilege of divine worship, and were subjected to various civil disabilities.

II. Eleven different sorts of *capital* punishment are mentioned in the Scriptures, viz.,

1. Slaying with the sword, which appears to have been inflicted in any way in which the executioner thought proper. This was the punishment of murder; but, in the case of homicide, if the next of kin (called *Goël*, or the blood-avenger) overtook and slew the unintentional man-slayer before he reached an asylum, he was not considered to be guilty of blood. The man-slayer was therefore enjoined to flee to one of the six cities of refuge, which if he reached he was immediately protected; and an inquiry was instituted whether he had deliberately or accidentally caused his neighbour's death. In the former case he was judicially delivered to the *goël*, who might put him to death in any way that he chose: in the latter, the homicide continued to reside in the place of refuge until the high priest's death: yet,

if the *goël* found him without the city or its suburbs, he might slay him without being guilty of blood (Numb. xxxv. 26, 27). There is a beautiful allusion to the *goël* in Heb. vi. 17, 18.

2. Stoning was denounced against idolaters, blasphemers, sabbath-breakers, and other criminals mentioned in Lev. xx. 2, 27, xxiv. 14; Deut. xiii. 10, xvii. 5, xxi. 21, and xxii. 21, 24. The witnesses threw the first stones; and the rest of the people followed. The frequent taking up of stones by the Jews against our Saviour mentioned in the New Testament has been referred erroneously to this punishment: it belonged to what was, in the later time of the Jewish commonwealth, called the rebels' beating. It was often fatal, and was inflicted by the populace on those who either had transgressed, or were supposed to have transgressed, any prohibition of the scribes.

3. Burning alive was the punishment denounced against certain criminals, mentioned in Lev. xx. 14, and xxi. 9. It is also mentioned in Gen. xxxviii. 24; Jer. xxix. 22; and Dan. iii. 6.

The preceding are the only capital punishments denounced in the Mosaic law: in subsequent times others were introduced among the Jews, as their intercourse increased with foreign nations; viz.

4. Beheading. It is mentioned in Matt. xiv. 8—12; and Mark vi. 27.

5. Precipitation, or casting headlong from a window or precipice, though rarely used, yet was practised on certain occasions. (See instances in 2 Kings ix. 30—33; and 2 Chron. xxv. 12).

6. Drowning is alluded to in Matt. xviii. 6; but we have no proof that it was practised by the Jews.

7. Bruising or pounding in a mortar is alluded to in Prov. xxvii. 22. It is still in use among the Turks.

8. Dichotomy or cutting asunder was a punishment inflicted in the countries contiguous to Judæa (see Dan. ii. 5, and iii. 29), as it is still in Barbary and Persia.

9. Beating to death was in use among the Greeks: it was practised by Antiochus towards the Jews (2 Macc. vi. 30), and is referred to by St. Paul in Heb. xi. 35 (Gr., in our version rendered "tortured").

10. Exposing to wild beasts was a punishment among the Medes and Persians (Dan. vi. 7, 12, 16—24): from them it passed to the Romans, who either cast slaves and vile persons to wild beasts to be devoured by them, or sent armed men into the theatre to fight with the animals. If they conquered, they had their lives and liberty; but if not, they fell a prey to the beasts. To this latter usage St. Paul refers in 1 Cor. xv. 32.

11. Crucifixion was a punishment which the ancients inflicted upon only the most notorious criminals; and it included every circumstance of lingering torture, odium, disgrace, and public scandal. Hence St. Paul takes occasion to magnify the exceeding great love of our Redeemer, in that "while we were yet sinners Christ died for us," and, "for the joy that was set before him, endured the cross, despising the shame" and ignominy attached to it (Rom. v. 8; Heb. xii. 2). In this punishment, the cross was made of two beams, either crossing at the top at right angles, or in the middle of their length like an X. Our Lord appears to have been crucified on a cross of the former kind. The horror of crucifixion will be evident, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet, and by the projecting piece in the middle of the cross) until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture several days. The rights of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird. This mode of executing criminals obtained among various ancient nations, especially among the Romans, by whom it was inflicted chiefly on vile slaves. In reference to this, the apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as taking upon him the form of a slave (Phil. ii. 7, 8), and becoming obedient to death, even the death of the cross. All the circumstances attending the crucifixion of Jesus Christ, as related in the four Gospels, agree with the accounts given of this punishment by Greek and Roman authors.

CHAPTER IV.

JEWISH AND ROMAN MODES OF COMPUTING TIME, MENTIONED IN THE SCRIPTURES.

A KNOWLEDGE of the different divisions of time mentioned in the Scriptures will elucidate the meaning of a multitude of passages with regard to seasons, circumstances, and ceremonies.

I. The Hebrews and the Romans had two different computations of their *days*, and two denominations for them. The one they called the *civil*, the other the *natural* day. The Hebrew civil day was from evening to evening (Lev. xxiii. 32); the Roman the same as ours: the second, which was the vulgar computation, began at sunrise, and ended at sunset. The natural day of the Jews varied in length according to the seasons of the year. This portion of time seems to have been divided into four parts (Neh. ix. 3); which, though varying in length according to the seasons, could nevertheless be easily discerned from the position or appearance of the sun in the horizon. Afterwards, the natural day was divided into twelve hours, which were measured either from the position of the sun, or from dials constructed for that purpose.

II. These *hours* were equal to each other, but unequal with respect to the different seasons of the year; thus the twelve hours of the longest day in summer were longer than those of the shortest day in winter. Generally, however, it may be said that their first hour corresponded with our seven o'clock; their second to our eight; their third to our nine, &c. The hour is frequently used with great latitude in the Scriptures. The night was originally divided into three parts or watches (Exod. xiv. 24; Judges vii. 19; Psal. lxiii. 6, xc. 4; Lam. ii. 19), which probably were of unequal length. In the time of Jesus Christ, it was divided into four watches; a fourth watch having been introduced among the Jews from the Romans (Mark xiii. 35; Luke xii. 38). The Jews reckoned two evenings: the former began at the ninth hour of the natural day, or at three o'clock in the afternoon; and the latter at the eleventh hour. Thus the

paschal lamb was required to be sacrificed between the evenings (Exod. xii. 6; Numb. ix. 3).

III. Seven nights and days constitute a *week:* six of these were appropriated to labour and the ordinary purposes of life; and the seventh day or sabbath was appointed by God to be observed as a day of rest. Besides weeks of days, the Jews had weeks of seven years (the seventh of which was called the sabbatical year), and weeks of seven times seven years, or forty-nine years, which were reckoned from one jubilee to another. The fiftieth or jubilee year was celebrated with singular festivity and solemnity.

IV. The Hebrews had their *months*, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis* or actual appearance of the moon. As soon as they saw the moon, they began the month; but, since their dispersion throughout all nations, they have had recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years.

Originally, we find no particular names for the months; they were called simply the first, second, &c. In Exod. xiii. 4, however, the first month is termed Abib; in 1 Kings vi. 1 the second is called Zif; in 1 Kings viii. 2 the seventh is named Ethanim; and the eighth, Bul, in 1 Kings vi. 38. On their return from the Babylonish captivity, they introduced the names which they had found among the Chaldeans and Persians; some of which are mentioned in the sacred writings.

V. The Jews had four sorts of *years:* one for plants, so called because they paid tithe-fruits of the trees which budded at that time; another for beasts, in which they paid tithes of the beasts that fell within the year; a third for sacred purposes; and the fourth was civil, and common to all the inhabitants of Palestine. The two last, as being most known, require briefly to be noticed.

1. The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their

feasts; and so the prophets also occasionally dated their oracles and visions (see Zech. vii. 1). The following table presents the months of the Jewish ecclesiastical year, compared with our months:

1. Nisan or Abib (Neh. ii. 1, Esth. iii. 7)	answering to part of	March and April.
2. Jyar or Zif		April and May.
3. Sivan (Esth. viii. 9)		May and June.
4. Tammuz		June and July.
5. Ab		July and August.
6. Elul (Neh. vi. 15)		August and September.
7. Tisri or Ethanim		September and October.
8. Marchesvan or Bul		October and November.
9. Kisleu or Chisleu (Neh. i. 1; Zech. vii. 1,)		November and December.
10. Tebeth (Esth. ii. 16)		December and January.
11. Sebat (Zech. i. 7)		January and February.
12. Adar (Ezr. vi. 15; Esth. iii. 7)		February and March.

Some of the preceding names are still in use in Persia.

2. The civil year commenced with the month Tisri. According to this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reigns of kings.

As the Jewish years were lunar years, consisting of 354 days and eight hours, it became necessary to accommodate them to solar years, in order not to derange their computation. Hence the Jews added a month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month came in after the month Adar, and was therefore called Ve-Adar, or the second Adar. But it is not mentioned in scripture.

VI. In common with other nations, the Jews reckoned any part of a period of time for the whole, as in Exod. xvi. 35. Thus, a part of the day is used for the whole, and part of a year for an entire year. An attention to this circumstance will explain several apparent contradictions in the sacred writings; particularly the account of our Lord's resurrection, in Matt. xxvii. 63, and Mark viii. 31, "three days" after, with that of his resurrection on "the third day," according to Matt. xvi. 21, and Luke ix. 22.

Besides the computation of years, the Hebrews first, and the

Jews afterwards, were accustomed to reckon their time in various ways (though some were probably only dates employed by writers, and not national eras): as, 1. By the lives of the patriarchs or other illustrious persons (Gen. vii. 11, viii. 13); 2. From their departure out of Egypt, and the first institution of their polity (Exod. xix. 1, xl. 17; Numb. i. 1, ix. 1, xxxiii. 38; 1 Kings vi. 1); 3. From the building of the temple (1 Kings ix. 10; 2 Chron. viii. 1), and from the accession of their kings; 4. Then from the commencement of the Babylonian captivity (Ezek. i. 1, xxxiii. 21, xl. 1). In process of time they adopted, and for 1300 years employed, 5. The era of the Seleucidæ, beginning 312 B.C., which in the books of Maccabees is called the era of the Greeks (1 Macc. i. 10); sometimes they computed according to the years of the Maccabean princes; and, since the compilation of their Talmud, they have reckoned their years from the foundation of the world.

CHAPTER V.

ON THE TRIBUTES AND TAXES MENTIONED IN THE SCRIPTURES.— TREATIES AND CONTRACTS HOW MADE.—OATHS.

I. Of *tributes* and *taxes*.

On their first departure out of Egypt, the Israelites contributed upon any extraordinary occasion, according to their several ability: after the erection of the tabernacle, half a shekel was paid by every male of twenty years and upwards (Exod. xxx. 13, 14), when the census or sum of the people was taken. On their return from the Babylonian captivity, an annual payment of the third part of a shekel was made towards the temple-worship and service (Neh. x. 32); and in the time of our Saviour two drachmæ or half a shekel were paid by *every* Jew, whether he resided in Palestine or elsewhere; besides which, every one, who was so disposed, made voluntary offerings, according as he or she was able (Mark xii. 41—44).

To supply the Jews, who came to Jerusalem from all parts of the Roman empire in order to pay the half-shekel above mentioned, with the current coins, money-changers stationed themselves at tables in the courts of the temple, and chiefly, it should

seem, in the court of the Gentiles, for which they exacted a small fee. It was the tables on which these men trafficked which were overturned by Christ (Matt. xxi. 12).

While the Israelites were in the height of their prosperity, the Moabites and other neighbouring nations were tributary to their sovereigns. Afterwards, however, they themselves became tributaries to other nations. For a short time under the Maccabean princes they were freed from paying tribute; but, after they were conquered by the Romans, they were subjected to the payment of a capitation tax of a denarius, as well as various other burdens, which they paid with great reluctance. This will account for the hatred of the publicans or tax-gatherers. In the provinces of the Roman empire, the tributes were farmed by Roman knights, who had under them inferior officers. Some of these are called chief publicans (as Zaccheus), probably because they were receivers-general for large districts: others were receivers for some particular post or place. Such was Matthew, who is simply termed a publican.

II. *Treaties* and *covenants*, how made and ratified.

A treaty is a covenant made with a view to the public welfare by the superior power. The Israelites were not prohibited (as some have erroneously imagined) from concluding treaties and alliances with the heathens. The prophets, indeed, condemned those with the Egyptians, Babylonians, and Assyrians, because they were prejudicial to the nation, involving it in quarrels with sovereigns more powerful than the Hebrew monarchs; and, besides, such treaties were only made in distrust of God's protection.

Various solemnities were used in the conclusion of treaties: sometimes it was done by a simple junction of the hands (Ezek. xvii. 18). Sometimes, also, the covenant was ratified by erecting a heap of stones, to which a suitable name was given, referring to the subject-matter of the covenant (Gen. xxxi. 44—54): that made between Abraham and the king of Gerar was ratified by the oath of both parties, by a present from Abraham to the latter of seven ewe-lambs, and by imposing a name on the well which had given occasion to the transaction (Gen. xxi. 22—32). It was, moreover, customary to cut the victim (which was to be offered

as a sacrifice upon the occasion) into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both (Gen. xv. 9, 10, 17; Jer. xxxiv. 18).

Sometimes the parties to the covenant were sprinkled with the blood of the victim. Thus Moses, after sprinkling part of the blood on the altar, to show that Jehovah was a party to the covenant, sprinkled part of it on the Israelites, and said unto them, "Behold the blood of the covenant which the Lord hath made with you" (Exod. xxiv. 6, 8). To this transaction St. Paul alludes in his epistle to the Hebrews (ix. 19, 20), and explains its evangelical meeting.

III. Of *contracts* and *bargains of sale.*

Among the Hebrews, and long before them among the Canaanites, the purchase of any thing of consequence was concluded, and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in (Gen. xxiii. 10—20; Ruth iv. 1, 2). In process of time, the joining or striking of hands was introduced as a ratification of a bargain and sale. This usage was not unknown in the days of Job (xvii. 3); and Solomon often alludes to it (see Prov. vi. 1, xi. 15, xvii. 18, xxii. 26). The earliest vestige of written instruments, sealed and delivered for ratifying the disposal and transfer of property, occurs in Jer. xxxii. 10—12, where the prophet commanded Baruch to bury the deed of sale in an earthen vessel, in order to be preserved for production at a future period, as evidence of the purchase (14, 15). No mention is expressly made of the manner in which deeds were anciently cancelled. Some expositors have imagined, that in Col. ii. 14 St. Paul refers to the cancelling of them by blotting or drawing a line across them, or by striking them through with a nail; but we have no information whatever from antiquity to authorize such a conclusion.

IV. Of *oaths.*—The person who confirmed his assertion by a voluntary oath pronounced the same with his right hand elevated; but when an oath was exacted, whether judicially or otherwise, the person to whom it was put, answered by saying "Amen, Amen"; "So let it be," or, "Thou hast said it" (Numb. v. 19—22; Deut.

xxvii. 15—26; Matt. xxvi. 64). In the time of Christ, the Jews were in the habit of swearing by the altar, by Jerusalem, by themselves, &c. &c.; and, because the sacred name of God was not mentioned in such oaths, they considered them as imposing little, if any deception. Such fraudulent conduct is severely censured by Jesus Christ in Matt. v. 33—37, and xxiii. 16—22.

CHAPTER VI.

LAWS RESPECTING STRANGERS, AGED, DEAF, BLIND, AND POOR PERSONS.

I. *Strangers* are frequently mentioned in the laws of Moses, who specifies two different descriptions of them; viz. 1. Those who had no home, whether they were Israelites or foreigners; and, 2. Those who were strangers generally, and who possessed no land or property, though they might have purchased houses. In behalf of both these classes, Moses ordained the same rights and privileges as for his own people (Lev. xxiv. 19—22; Numb. ix. 14, xv. 14—16); and he enforced the duties of kindness and humanity towards them, by reminding the Israelites that they had once been strangers in Egypt (Lev. xix. 33, 34; Deut. x. 19, xxiii. 7, xxiv. 18). Strangers might be naturalized, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry. After the third generation the Edomites and Egyptians might be thus naturalized; but the Ammonites and Moabites, in consequence of their hostility to the Israelites while in the wilderness, were absolutely excluded from the right of citizenship (Deut. xxiii 3—8).

II. In a monarchy or aristocracy, birth and office alone give rank; but in a democracy, where all are on an equal footing, the right discharge of official duties, or the arrival of *old age*, are the only sources of rank. Hence the Mosaic statute in Lev. xix. 32 ("before the hoary head thou shalt stand up, and shalt reverence the aged") will be found suited to the republican circumstances of the Israelites, as well as conformable to the nature and wishes

of the human heart. Nor does Moses confine his attention to the aged. He extends the protection of a special statute to the *deaf* and the *blind*, in Lev. xix. 14, which prohibits the reviling of the one or putting a stumbling-block in the way of the other. In Deut. xxvii. 18, a curse is denounced against him who misleads the blind.

III. With regard to the *poor*, various humane regulations were made. The rich were exhorted to assist a decayed Israelite with a loan, and not to refuse, even though the sabbatical year drew nigh (Deut. xv. 7—10); and no pledge was to be detained for the loan of money that served for the preservation of his life or health (Deut. xxiv. 12, 13), or was necessary to enable him to procure bread for himself and family, as the upper and nether mill-stones. During harvest, the owner of a field was prohibited from reaping the corn that grew in its corners, or the after-growth; and the scattered ears, and sheaves carelessly left on the ground, equally belonged to the poor. After a man had once shaken or beaten his olive-trees, he was not permitted to gather the olives that still hung on them; so that the fruit, which did not ripen until after the season of gathering, belonged to the poor (Lev. xix. 9, 10; Deut. xxiv. 19, 20, 21; Ruth ii. 2—19). Further, whatever grew during the sabbatical year, in the fields, gardens, or vineyards, the poor might take at pleasure, having an equal right to it with the owners of the land. Another important privilege enjoyed by the poor was, what were called second tenths and second firstlings; the regulations concerning which may be found in Deut. xii. 5—12, 17—19, xiv. 22—29, xvi. 10, 11, xxvi. 12, 13.

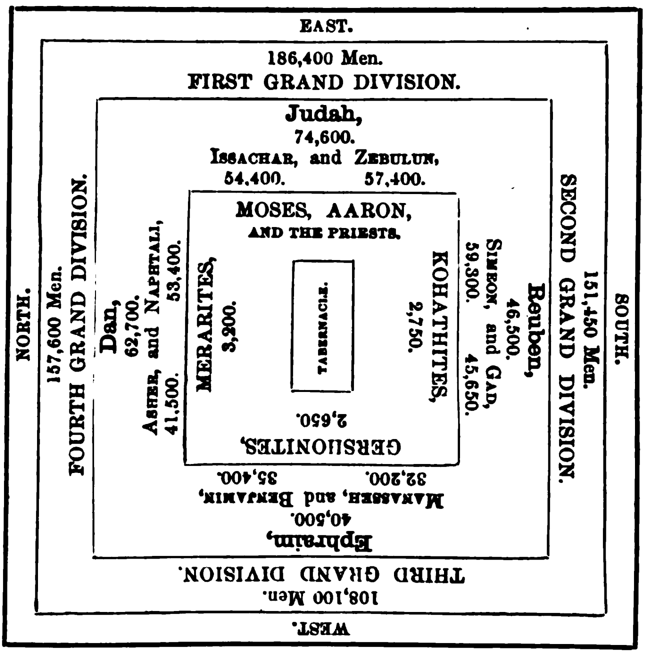
CHAPTER VII.

OF THE MILITARY AFFAIRS OF THE JEWS, AND OTHER NATIONS MENTIONED IN THE SCRIPTURES.

I. RESPECTING the *military discipline* of the *Jews*, numerous particulars are incidentally dispersed through the sacred writings. The wars in which the Israelites were engaged were of two

kinds; either such as were expressly enjoined by divine command, or such as were voluntary and entered upon by the prince for revenging some national affronts, and for the honour of his sovereignty. After their departure from Egypt, the whole of the men, from twenty years and upwards until the age of fifty (when they might demand their discharge if they chose), were liable to military service, the priests and Levites not excepted (Numb. i. 3, 22; 2 Sam. xxiii. 20; 1 Chron. xxvii. 5). Like the militia in some countries, they were always ready to assemble at the shortest notice. If the occasion were extremely urgent, affecting their existence as a people, all were summoned to war; but ordinarily, when there was no necessity for mustering the whole of their forces, a selection was made. This mode of choosing soldiers, to which there are numerous allusions in the Scriptures, accounts for the rapid formation of the vast armies, of which we read in the Old Testament. There were, however, certain exemptions in favour of particular persons, which are specified in Deut. xx. 5—8, and xxiv. 5. The officers, who were placed at the head of the Hebrew forces, appear not to have differed materially from those whom we find in ancient and modern armies. The most distinguished was the *captain of the host* (2 Kings iv. 13), who possessed great power and influence, sometimes indeed nearly equal to that of the sovereign, and who appears to have been of the same rank with him who is now termed the commander-in-chief of an army. After the establishment of the monarchy, this officer, and also the captains of thousands, hundreds, &c. received their commissions from the sovereign (2 Sam. xviii. 1; 2 Chron. xxv. 5); who at first went to war in person, and probably fought on foot, until, David being exposed to great danger, his people would no longer allow him to lead them to battle (2 Sam. xxi. 17). Afterwards we read of their being in chariots (1 Kings xxii. 34, 35; 2 Chron. xxxv. 24). There were no horse in the Israelitish army before the time of Solomon; nor, though mention is made in Scripture of the military chariots of other nations, does it appear that the Hebrews ordinarily used war-chariots. Solomon, indeed, had a considerable number; but no military expedition is recorded, in which he employed them. No information is given us in the Scriptures concerning the order of encampment adopted by the

Israelites after their settlement in Canaan. During their sojourning in the wilderness, the form of their camp, according to the account given in Numb. ii., appears to have been quadrangular, having three tribes placed on each side, under one general standard, so as to inclose the tabernacle, which stood in the centre. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were immediately in attendance upon it: the camp of Moses and of Aaron and his sons (who were the ministering priests, and had the charge of the sanctuary) was on the eastern side of the tabernacle, where the entrance was. The following diagram will give the reader an idea of the order of the Israelitish encampment which extorted from Balaam the exclamation related in Numb. xxiv. 2, 5, 6.



During the encampment of the Israelites in the wilderness, Moses made various salutary enactments, which are recorded in

Deut. xxiii. 9—14. Anciently, the Hebrews received no pay for their military service: the Cherethites and Pelethites appear to have been the first stipendiary soldiers. During the monarchy, however, both officers and privates were paid by the sovereign; and rewards were given for distinguished achievements (see 1 Sam. xviii. 25; 2 Sam. xviii. 11; 1 Chron. xi. 6). In the age of the Maccabees, the patriot Simon both armed and paid his brave companions in arms at his own expense (1 Macc. xiv. 32). Afterwards it became an established custom, that all soldiers should receive pay (Luke iii. 14; 1 Cor. ix. 7).

From various passages of Scripture, and especially from Isai. ii. 4, and Mic. iv. 3, it appears probable that there were military schools, in which the Hebrew soldiers learned war, or, in modern language, were trained by proper officers in those exercises which were in use among the other nations of antiquity. Swiftness of foot was an accomplishment highly valued both for attack and pursuit. The Hebrews do not appear to have had any peculiar military habit: as the flowing dress, which they ordinarily wore, would have impeded their movements, they girt it closely around them when preparing for battle, and loosened it on their return. They used the same arms as the neighbouring nations, both defensive and offensive; and these were made either of iron or of brass, but principally of the latter metal.

At first every man provided his own arms; but, after the establishment of regal government, the sovereigns formed depôts, whence they supplied their troops (2 Chron. xi. 12, xxvi. 14, 15). The *defensive* arms consisted of a helmet, breast-plate, shield, military girdle, and greaves or boots to protect the feet and legs from stakes which were stuck into the ground to impede the march of a hostile force. Their *offensive* arms were the sword, spear, or javelin, slings, bows and arrows.

The onset of battle was very violent, and was made with a great shout (Exod. xxxii. 17; Numb. xxiii. 24; 1 Sam. xvii. 20, 52, &c.). When the victory was decided, the bodies of the slain were interred (1 Kings xi. 15; 2 Sam. ii. 32; 2 Macc. xii. 39); but sometimes the remains of the slain were treated with indignity (1 Sam. xxxi. 8—10); and various cruelties were inflicted upon the unhappy captives, from which not even women and children

were exempted (Judges i. 7; 2 Kings viii. 12; Psal. cxxxvii. 9; Isai. xiii. 16, 18).

On their return home, the victors were received with every demonstration of joy (Exod. xv. 1—21; Judges xi. 34; 1 Sam. xviii. 6, 7; 2 Chron. xx. 27, 28). Besides a share of the spoil and the honours of a triumph, various rewards were bestowed on those warriors who had pre-eminently distinguished themselves; allusions to them occur in 1 Sam. xvii. 25; 2 Sam. v. 8, and xviii. 11; 1 Chron. xi. 6.

II. At the time the apostles and evangelists wrote, Judæa was subject to the dominion of the Romans, whose troops were stationed in different parts of the country. Hence numerous allusions are made to the military discipline of the *Romans*, in the New Testament, particularly in the writings of St. Paul. See especially Eph. vi. 11—17; in which the various parts of the armour of their heavy troops are distinctly enumerated, and beautifully applied to those moral and spiritual weapons with which the true Christian ought to be defended.

The strictest subordination and obedience were exacted of every Roman soldier, who was also inured to great hardships, and was not allowed to marry. To these circumstances there are allusions in Matt. viii. 8, 9; 2 Tim. ii. 3, 4; and Rev. iii. 5 probably refers to the practice of expunging from the muster-roll the names of those who died or were cashiered for misconduct. Upon those who pre-eminently distinguished themselves were conferred rich and splendid crowns, frequently of gold, to which there are allusions in 2 Tim. iv. 8; James i. 12; 1 Pet. v. 4; and Rev. ii. 10. But the highest military honour which any one could receive, was a triumph; in which, besides great numbers of waggons full of the arms and the richest spoils which had been taken from the vanquished foe, the most illustrious captives — sovereigns not excepted — were led in fetters before the victorious general's chariot, through the streets of Rome, amidst the applause of the assembled multitudes. After the triumphal procession was terminated, the unhappy captives were generally imprisoned, and, if not put to death, were sold for slaves. The knowledge of these circumstances beautifully illustrates the allusions in 2 Cor. ii. 14—16; and Col. ii. 15.

BOOK III.

SACRED ANTIQUITIES OF THE JEWS, AND OF OTHER NATIONS MENTIONED IN THE SCRIPTURES.

CHAPTER I.

OF SACRED PLACES.

THE patriarchs, both before and after the flood, were accustomed to worship Almighty God before altars, and also upon mountains and in groves (Gen. viii. 20, xii. 8, xxi. 33, and xxii. 2). There were several public places appropriated to the religious services of the Israelites; as the *tabernacle*, which was succeeded by the *temple*, both oftentimes called the sanctuary. There were also *high places* allowed for a time, and subsequently *synagogues*, together with other places, used only for prayer, called *proseuchæ* or oratories, which chiefly obtained after the captivity; of these various structures some account will be found in the following sections.

SECTION I.—Of the Tabernacle.

Mention is made in the Old Testament of three different tabernacles previously to the erection of Solomon's temple. The first, which Moses erected for himself, is called "the tabernacle of the congregation" (Exod. xxxiii. 7): here he gave audience, heard causes, and inquired of Jehovah; and here also at first, perhaps, the public offices of religion were solemnized. The second tabernacle was that erected by Moses for Jehovah, and at his express command, partly to be a palace of his presence as the king of Israel (Exod. xl. 34, 35), and partly to be the

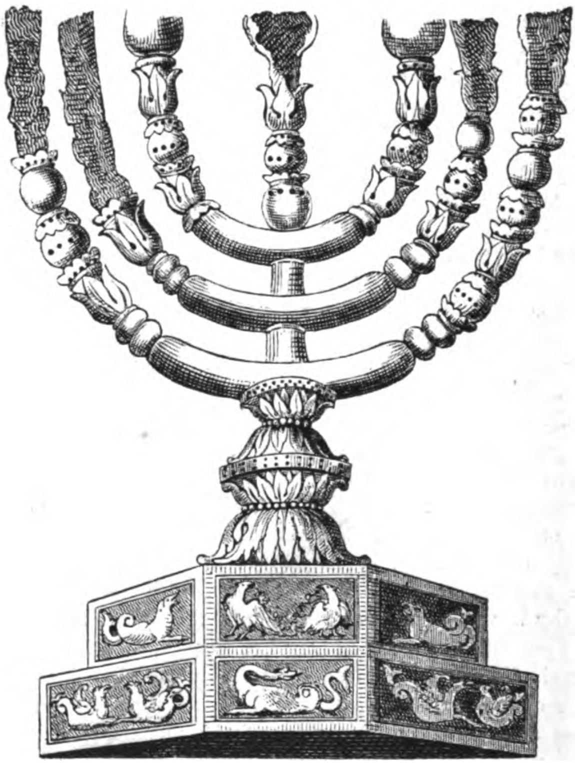
medium of the most solemn public worship, which the people were to pay to him (26 — 29). This tabernacle was completed and set up on the first day of the first month in the second year after the departure of the Israelites from Egypt. The third public tabernacle was that erected by David in Zion, for the reception of the ark, when brought from the house of Obed-edom (2 Sam. vi. 17; 1 Chron. xvi. 1). Of the second of these tabernacles we are now to treat: it was called *the tabernacle* by way of distinction, and was a moveable chapel, so contrived as to be taken to pieces and put together again for the convenience of carrying it from place to place. The materials of this tabernacle were provided by the people, who contributed each according to his ability, as related in Exod. xxxv. and xxxvi. The tabernacle consisted, first, of a house or tent; and, secondly, of an open court that surrounded it. Its constituent parts are minutely described in Exod. xxv.—xxx., and xxxvi.—xl.; from which the following particulars have been selected.

1. The tent itself was an oblong square, thirty cubits in length and ten in height and breadth; and the body of it was composed of forty-eight boards or planks, each being a cubit and a half wide and ten cubits high, over which fine linen and skins formed the covering. The inside of it was divided into two by a veil or hanging, made of rich embroidered linen, which separated the *holy place* from the *holy of holies*. In the former stood the altar of incense overlaid with gold, the table of the shew-bread, consisting of twelve loaves, and the great candlestick of pure gold, which had seven branches: none of the people was allowed to go into the holy place, but only the priests. The holy of holies (so called because it was the most sacred place of the tabernacle, into which none went but the high priest) contained in it the ark, called the ark of the testimony (Exod. xxv. 22) or the ark of the covenant (Josh. iv. 7). This was a chest or coffer made of shittim (probably acacia) wood, overlaid with gold, into which were put the two tables of the law (as well the broken ones, say the Jews, as the whole), with the pot of manna, and Aaron's rod that budded (Heb. ix. 4). The lid or covering of this ark was wholly of solid gold, and called the mercy-seat: at the two ends of it were two cherubim (or symbolic figures, the form of which it is im-

possible now to ascertain), looking inwards towards each other, with wings expanded, which, embracing the whole of the mercy-seat, met on each side in the middle. Here the shechinah or Divine Presence rested, both in the tabernacle and temple, and was visibly seen in the appearance of a cloud over it (Lev. xvi. 2). From this the divine oracles were given out (Exod. xxv. 22; Numb. vii. 89). And hence it is that God is so often said in Scripture to "dwell between the cherubim" (2 Kings xix. 15; Psal. lxxx. 1).

2. The tent was surrounded by an oblong court, enclosed by curtains suspended from columns. The entrance was at the east end, opposite to which stood the brazen altar for burnt-offerings; and nearly in the centre of the court stood the brazen laver, in which the priests washed their hands and feet previously to performing any of their sacred functions. The tabernacle accompanied the Israelites in all their progresses until they arrived in the land of Canaan. There it was set up, possibly first at Gilgal, and afterwards at Shiloh: it would seem subsequently to have been at Nob, and then at Gibeon. The ark was occasionally separated from the tabernacle; for we find it carried to the army and taken by the Philistines (1 Sam. iv.): on its restoration it remained for twenty years in the custody of Abinadab, at Kirjath-jearim, and afterwards (for three months) in the house of Obed-edom, whence David brought it with great solemnity into that part of Jerusalem which was called the city of David (2 Sam. vi. 17; 1 Chron. xv. 25, xvi. 1). Here it remained until it was deposited in the temple of Solomon, where (having been subsequently removed) it was again re-placed by order of the pious king Josiah (2 Chron. xxxv. 3). It is supposed to have been consumed in the destruction of Jerusalem by Nebuchadnezzar.

Section II. — Of the Temple.



Representation of the Golden Candlestick, from the Triumphal Arch of Titus.

Two temples are mentioned in the Scriptures: 1. That of Solomon; and, 2. That erected after the captivity.

I. The *first temple* is that which usually bears the name of Solomon; the materials for which were provided by David before his death, though the edifice was raised by his son. It stood on mount Moriah, an eminence of the mountainous ridge termed

mount Zion (Psal. cxxxii. 13, 14), which had been purchased of Araunah or Ornan, the Jebusite (2 Sam. xxiv. 23, 24; 1 Chron. xxi. 25). The plan of this superb structure was formed after that of the tabernacle, but it was of much larger dimensions. It was seven years and six months in building, and was then dedicated by Solomon with great solemnity. Various attempts have been made to describe the several parts of this structure; but, as scarcely any two writers agree on the subject, a minute description of it is here designedly omitted. It retained its pristine splendour only thirty-three or thirty-four years, when Shishak king of Egypt took Jerusalem, and carried away the treasures of the temple; and, after undergoing subsequent profanations and pillages, this sumptuous building was finally plundered and burnt by the Chaldeans under Nebuchadnezzar in the year of the world 3416, or before Christ 588 (2 Kings xxv. 8, 9, 13—17; 2 Chron. xxxvi. 17—20).

II. After the captivity the temple was re-built by Zerubbabel, but with vastly diminished glory, as appears from the tears of the aged men who had beheld the former structure in all its grandeur (Ezra iii. 12). The *second temple* was profaned by order of Antiochus Epiphanes (A.M. 3837, B.C. 167), who caused the daily sacrifice to be discontinued, and erected the image of Jupiter Olympius on the altar of burnt-offering. In this condition it continued three years, when Judas Maccabeus purified and repaired it, and restored the sacrifices and true worship of Jehovah (A.M. 3840, B.C. 164) (2 Macc. x. 1—8).

Some years before the birth of our Saviour, the repairing, or rather gradual re-building, of this second temple, which had become decayed in the lapse of time, was undertaken by Herod the Great, who for nine years employed eighteen thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude and splendour to any existing structure. But, though Herod accomplished his original design in the time above specified, yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it; so that they might with great propriety assert that their temple had been forty-and-six years in building (John ii. 20).

The second temple, originally built by Zerubbabel after the captivity, and repaired by Herod, differed in several respects from that erected by Solomon, being deficient in five remarkable things that constituted the chief glory of the first: these were, the ark and mercy-seat, the shechinah or manifestation of the Divine Presence in the holy of holies, the sacred fire on the altar, which had been first kindled from heaven, the Urim and Thummim, and the spirit of prophecy. The second temple, however, surpassed the first in glory, being honoured by the frequent presence of our divine Saviour, agreeably to the prediction of Haggai (ii. 9). Both were erected upon the same site, a very hard rock, terminating in a very frightful precipice; and the foundation was laid with incredible expense and labour. The superstructure was not inferior to this great work: the height of the wall, especially on the south side, was stupendous. In the lowest places it was three hundred cubits, or four hundred and fifty feet, and in some places even greater. This most magnificent pile was constructed with hard white stones of prodigious magnitude.

The temple itself, strictly so called (which comprised the portico, the sanctuary, and the holy of holies), formed only a small part of the sacred edifice on mount Moriah; being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine magnificent gates; one of which, called the "beautiful gate" in Acts iii. 2, was more splendid and costly than all the rest: it was composed of Corinthian brass, the most precious metal in ancient times. The first or outer court was called the "court of the Gentiles;" because they were allowed to enter it, but were not permitted to advance any farther. Markets were held here for the sale of incense, salt, animals, and every other article necessary for the Jewish sacrifices. Here also sat the money-changers (Matt. xxi. 12, 13; Mark xi. 15—17). This court was surrounded by a range of porticoes or cloisters, one of which was called "Solomon's porch" (John x. 23; Acts iii. 11). The south-east corner of the roof of this portico is supposed to have been the pinnacle alluded to in the account of Christ's temptation (Matt. iv. 5).

Within the court of the Gentiles stood the "court of the Israelites," divided into two parts or courts; the outer one being

appropriated to the women, and the inner one to the men. The "court of the women" was separated from that of the Gentiles by a low stone wall or partition, of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul most evidently alludes in Eph. ii. 13, 14. In this court was the treasury, mentioned in Mark xii. 41, and John viii. 20.

From the court of the women, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps into the inner or men's court; so called because it was appropriated to the worship of the male Israelites. In these two courts, collectively termed the court of the Israelites, were the people praying, each apart by himself, for the pardon of his sins, while Zacharias was offering incense within the sanctuary (Luke i. 10).

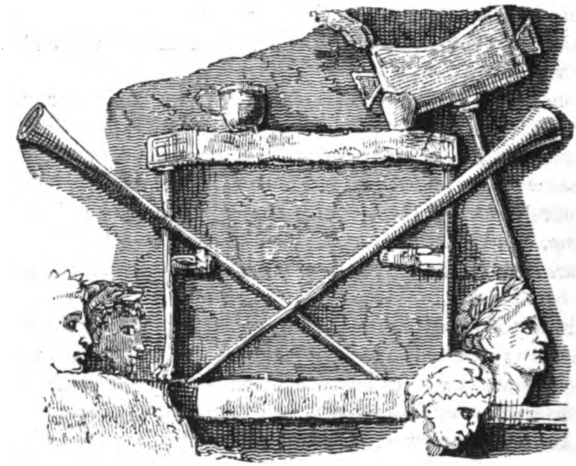
Within the court of the Israelites was that of the priests, who alone were permitted to enter it: thence twelve steps ascended to the temple strictly so called, which consisted of three parts; viz. the portico, the outer sanctuary, and the most holy place.

1. In the portico were suspended the splendid votive offerings made by the piety of various individuals, which are alluded to in Luke xxi. 5. Similar offerings were common in the temples of the heathen.

2. The sanctuary or holy place was separated from the holy of holies by a double veil, which is supposed to have been the veil that was rent in twain at our Saviour's crucifixion; thus emblematically pointing out that the separation between Jews and Gentiles was abolished, and that the privilege of the high priest was communicated to all mankind, who might henceforth have access to the throne of grace through the one great Mediator, Jesus Christ (Heb. x. 19—22).

This corresponded with the holy place in the tabernacle. In it were placed the golden candlestick, the altar of incense, and the table of shew-bread, which consisted of twelve loaves, according to the number of the tribes of Israel. In the Hebrew these loaves are collectively termed "bread of the presence," because they were set before or in the presence of Jehovah. In the

vignette at the head of this section is represented the form of the golden candlestick as it was actually carried in the triumphal procession of Titus; and the following engraving exhibits the table of shew-bread, with a cup upon it, and with two of the



sacred trumpets which were used to proclaim the year of jubilee, as they also were carried in the same triumph. They were copied from the plates in Reland's Treatise on the Spoils of the Temple of Jerusalem *, the drawings for which were made at Rome, towards the close of the seventeenth century, when the triumphal arch of Titus (which has been mentioned in pp. 30, 31 *supra*) was in a much better state of preservation than it now is.

3. The holy of holies, which was of peculiar magnificence, was twenty cubits square. No person was admitted into it but the high priest, who entered it once a year on the great day of atonement (Lev. xvi. 2, 15, 34; Heb. ix. 2—7).

This most gorgeous temple, for which the Jews cherished the highest veneration, was utterly destroyed by the Romans A. M.

* De Spoliis Templi Hierosolymitani in Arcu Titiano Romæ Conspicuis. Traject. ad Rhen., 1775.

4074 (A.D. 70), on the same day of the same month in which Solomon's temple had been rased to the ground by the Babylonians.

III. Besides the temple at Jerusalem, two others were erected, viz. one in Egypt, and another on mount Gerizim, concerning which the following notices may be not unacceptable.

1. The Heliopolitan temple, also called the temple of Onias, was erected in imitation of that at Jerusalem by Onias, the son of Onias the high priest; who, finding that no hope remained of his obtaining the pontifical dignity which had been held by his ancestors, fled into Egypt in the time of Antiochus Epiphanes. Being greatly esteemed by Ptolemy Philometer, he obtained permission of that monarch to erect a temple in the Heliopolitan nome or district, similar to that at Jerusalem, and to consecrate Levites and priests to its service out of their own stock, on the plea that the building of such a temple had been predicted by the prophet Isaiah (xix. 18, 19). Though smaller in its dimensions than the temple at Jerusalem, it was made conformable to the latter in every respect, except that a golden lamp suspended by a golden chain was substituted for a candlestick. It was also adorned with votive gifts. This temple continued until the time of Vespasian, who, in consequence of a tumult which had been raised by the Jews in Egypt, commanded Lupus the governor to demolish it.

2. The temple on mount Gerizim was erected by Sanballat, under the authority, as Josephus says, of Alexander the Great, for the use of the Samaritans; who, on the return of the Jews from the Babylonish captivity, pretended that they were of the stock of the true and ancient Hebrews, and that their mountain was the most proper place of worship. Upon this principle the Samaritan woman argued with Jesus Christ in John iv. 20. Sanballat constituted his son-in-law Manasseh the first high priest. This temple was destroyed more than two hundred years afterwards by Hyrcanus; but the Samaritans, between whom and the Jews there subsisted the bitterest animosity, still had an altar and sacrificed there. It is to be observed that, as Prideaux notes, Josephus seems to have mistaken the time: the licence for erecting the temple on Gerizim was granted by Darius Nothus.

SECTION III. — Of the High Places, Proseuchæ, or Oratories of the Jews.

1. The *high places*, which are frequently mentioned in the Old Testament, were places appropriated to divine worship, in groves, woods, or mountains, both by the patriarchs, and also by the heathen idolaters, by whom they were made the scenes of the most diabolical and impure rites; the Canaanites, among whom the Israelites lived, being eminently addicted to this idolatrous worship. But, after a place had been assigned for the worship of God, it became unlawful to offer sacrifices upon these high places, or anywhere else but in the place that God did choose. Hence it is that the conduct of the Israelites, both kings and people, in offering sacrifices there, even after the erection of the temple, is so frequently reprobated in the books of Kings and Chronicles. They were indeed removed by several pious kings, and particularly by Josiah, after whose time they are not mentioned in sacred history.

2. Though public worship was forbidden to be offered in any but the appointed place, yet mention is made, in Scripture, of places built for private devotion, and resorted to for that purpose only. These have been termed *proseuchæ* or oratories. Some have supposed that, where it is said (Luke vi. 12) that our Lord spent a whole night in prayer on a mountain, it was in a proseucha, and that these edifices were the same as the high places already noticed. But such a rendering of the passage is hardly admissible. The Jews who were resident in heathen countries appear to have had places of resort for prayer in sequestered retreats, commonly on the banks of rivers, or on the sea-shore. The proseucha or oratory at Philippi, where "the Lord opened the heart of Lydia, that she attended unto the things which were spoken by Paul," was "by a river-side" (Acts xvi. 13, 14, 16); the Jews being accustomed, before prayer, to perform an ablution (comp. Alford, The Geek Testament, note on Acts xvi. 13).

SECTION IV. — Of the Synagogues of the Jews.

The *synagogues* were buildings in which the Jews assembled for prayer, reading, and hearing the sacred Scriptures, and other

instructions. Though frequently mentioned in the historical books of the New Testament, their origin is not very well known; and many learned men are of opinion that they were of recent institution. In the time of the Maccabees, synagogues became so frequent that they were to be found in almost every place in Judæa. Maimonides says that, wherever any Jews were, they erected a synagogue. Not fewer than four hundred and eighty are said to have been erected in Jerusalem, previously to its capture and destruction by the Romans. In the evangelical history we find that, in places where the Jews resided, they had synagogues, constructed after those at Jerusalem. It does not appear that the synagogues had any peculiar form of structure; there were, however, various officers whose business it was to see that the duties of religion were decently performed therein. These were, 1. The *rulers of the synagogue* (Mark v. 22; Luke xiii. 14), of whom there were sometimes several: they regulated all its concerns, and gave permission to persons to preach. 2. Next to the ruler of the synagogue was an officer, whose province it was to offer up public prayers to God for the whole congregation: hence he was called *Sheliach Zibbor*, or the *angel of the church*, because, as their messenger, he spoke to God for them. So also, in Rev. ii., iii. the ministers of the Asiatic churches are termed "angels." 3. The *Chazan* appears to have been a different officer from the *Sheliach Zibbor*, and inferior to him in dignity. He probably was the person, who in Luke iv. 20 is termed the "minister," and had the charge of the sacred books; and whose office it was to hand the book of the law to the person who was to read it, and return it to its place.

The services performed in the synagogue consisted of three parts, viz. prayer, reading the Scriptures, and preaching, or exposition of the Scriptures.

1. The first part of the synagogue-service is prayer; for which some learned men have thought the Jews had liturgies, in which were all the prescribed forms of synagogue-worship. There are nineteen prayers used by the modern Jews, of great antiquity, some of which may possibly have been in use in the time of Christ.

2. For the more commodious reading of the Scriptures, the

law was divided into *perashioth* or sections, and the prophets into *haphtaroth* or portions: of which a brief notice has already been given in page 113. The following passages, however, were previously read: Deut. vi. 4—9, xi. 13—21; Numb. xv. 37—41.

3. The third and last part of the synagogue-service is exposition of the Scriptures, and preaching to the people. The first was performed *at* the time of reading them, and the other *after* the reading of the law and the prophets. In Luke iv. 16—27 we have an account of the service of the synagogue in the time of Christ; who appears to have taught the Jews in both these ways. From this passage we learn that, when Christ came to Nazareth, his own city, he was called out, as a member of that synagogue, to read the *haphtarah*, that is, the section or lesson out of the prophets for that day; which appears to have been the fifty-first *haphtarah*, and to have commenced with the first verse of Isai. lxi. Further, he stood up (as it was customary, at least, for the officiating minister to do out of reverence for the word of God) to read the Scriptures, and unrolled the manuscript (or "opened the volume," as it is rendered in Luke iv. 17), until he came to the lesson appointed for that day; which having read, he rolled it up again (or "closed the book," v. 20) and gave it to the proper officer; and then he sat down and expounded it, agreeably to the usage of the Jews. The ancient books, being written on parchment or vellum, and similar flexible materials, were rolled round a cylinder, and if they were very long, round two, from the extremities.* This is the case in the vignette, inserted in page 123.

Those who had been guilty of any notorious crime, or were otherwise thought unworthy, were cast out of these synagogues, that is, excommunicated, and excluded from partaking with the rest in the public prayers and religious offices there performed; so that they were looked upon as mere heathens, and shut out from all benefit of the Jewish religion, which exclusion was esteemed scandalous. See before, p. 304. The synagogues seem also to have been places of judicature, where persons were tried and punished (Matt. x. 17; Acts xxii. 19).

* Hence is derived the term *volume*, or thing rolled up, from the Latin word *volvo*, to roll.

CHAPTER II.

OF SACRED PERSONS.

SECTION I. — Of the Jewish Church and its Members.

FROM their covenant-relation to Almighty God, the whole Jewish nation are in the Scriptures frequently termed holy; and the apostles, being Jews by birth (though they wrote in Greek), have often applied to Christians the phraseology of the Old Testament (see 1 Pet. ii. 9), in order to convey to them accurate ideas of the magnitude of God's love to them in Christ.

The first members of the Jewish church were the immediate descendants of Abraham, Isaac, and Jacob, and their direct issue without intermixture of Gentile blood. Those who used the national language wherever they might reside St. Paul (Phil. iii. 5) terms "Hebrews of the Hebrews," as opposed to the *Hellenists* or those Jews who lived among the Greeks and spoke their language, many of whom (as Timothy, Acts xvi. 1) were descended from parents, one of whom only was a Jew. The *Libertines* mentioned in Acts vi. 9 were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius.

All these were members of the Jewish church, participated in its worship, and regulated themselves by the law of Moses (or at least professed to do so), and by the other inspired Hebrew books, whence their sacred rites and religious instruction were derived. No person, however, was allowed to partake of the sacred ordinances until he had undergone the rite of circumcision; which was performed on the eighth day after the birth of a male child, who then received a name (Gen. xvii. 12; Luke i. 59, ii. 21).

The "devout men who feared God," of whom we read in the New Testament, were Gentiles; who, though they did not qualify themselves for full communion with the Jewish church, had nevertheless acquired a better knowledge of the Most High than the pagan theology furnished, and in some respects conformed to the Jewish religion. Of this description was Cornelius the centurion (Acts x). There were also Gentile converts to Judaism, who are termed strangers and sojourners or proselytes.

In the initiation of proselytes to the Jewish religion, according to the rabbinical writers, the three following observances were appointed, namely, circumcision, baptism, and the offering of sacrifice. All these rites, except circumcision, were incumbent on the women, as well as the men, who became proselytes; and it was a common notion among the Jews, that every person who had duly performed them all was to be considered as a new-born infant.

SECTION II. — On the Ministers of the Temple, and other Ecclesiastical or Sacred Persons.

On the establishment of the theocracy, the tribe of Levi was specially devoted to the service of God, instead of the first-born of the tribes of Israel. The honour of the priesthood, however, was reserved to the family of Aaron alone; the rest of the tribe being employed in the inferior offices of the temple; so that all the priests were Levites, but all the Levites were not priests.

The *Levites*, or tribe of Levi, were divided into the three families and orders of Gershonites, Kohathites, and Merarites (1 Chron. vi. 16, &c.).

Their principal office was to wait upon the priests, and be assisting to them in the service of the tabernacle, with its utensils (which, during the migrations of the Israelites in the wilderness, they alone were permitted to carry and to set up when the camp rested), and afterwards in the service of the temple; so that they were properly the ministers and servants of the priests (Numb. iii. 9; 1 Chron. xxiii. 28). It was their duty to guard the temple, to cleanse the sacred vessels, to have the charge of the sacred loaves, &c. &c. David assigned a certain number, distributed into courses, "to set forward the work of the house of the Lord" (1 Chron. xxiii. 4): others were made officers and judges: some were porters, and some singers, of whom there were twenty-four courses (1 Chron. xxv. 8—31). The Levites had under them persons called *Nethinim*, who performed various laborious services in the temple.

In order to enable the Levites to devote themselves to that service, forty-eight cities were assigned to the tribe for their resi-

dence. on the division of the land of Canaan; thirteen of these being appropriated to the priests; to which were added the tithes of corn, fruit, and cattle (Numb. xviii. 21—24). The Levites, however, paid to the priests a tenth part of all their tithes; and, as they had no inheritance like the other tribes, the tithes which the priests received from them were considered as the first-fruits which they were to offer to God.

Superior to the Levites were the ordinary *priests*, the descendants of the family of Aaron. They served immediately at the altar, prepared the victims, and offered the sacrifices. They kept up a perpetual fire on the altar of burnt-offering, and also in the lamps of the golden candlestick in the sanctuary; in short, they performed first in the tabernacle, and afterwards in the temple, every thing directly connected with the service of God. And, as the number and variety of their functions required them to be well read in their law, in order that they might be able to judge of the various legal uncleannesses, &c., this circumstance caused them to be consulted as interpreters of the law (Lev. xiii. 2; Numb. v. 14, 15; Hos. iv. 6; Mal. ii. 7, &c.), as well as judges o controversies (Deut. xvii. 8—13, xxi. 5). In the time of war their business was to carry the ark of the covenant, to sound the holy trumpets, and animate the army to the performance of its duties. To them also it belonged publicly to bless the people in the name of the Lord.

The priests were divided by David into twenty-four classes (1 Chron. xxiv. 7—18); which order we find retained by Solomon (2 Chron. viii. 14); and at the reformations of religion by the kings Hezekiah and Josiah (2 Chron. xxxi. 2, xxxv. 4, 5). As, however, only four classes returned from the Babylonish captivity (Ezra ii. 36—39; Neh. vii. 39—42), these were again divided into twenty-four classes, each of which was distinguished by its original appellation. One of these classes went up to Jerusalem every week to discharge the sacerdotal office; and they succeeded each other on the sabbath-day, till they had all attended in their turn. To each order was assigned a president (1 Chron. xxiv. 6, 31; 2 Chron. xxxvi. 14), whom some critics suppose to be the same as the "chief priests" so often mentioned in the New Testament. The prince or prefect of each class appointed an en-

tire family to offer the daily sacrifices; and at the close of the week they all joined together in sacrificing. And, as each family consisted of a great number of priests, they drew lots for the different offices which they were to perform. It was by virtue of such lot that the office of burning incense was assigned to Zacharias the father of John the Baptist, "when he went into the temple of the Lord" (Luke i. 9).

For the residence of the priests, thirteen of the Levitical cities already mentioned were assigned, around each of which they had three thousand cubits of land; their maintenance was derived from tithes, and various other offerings enumerated in Lev. vii. 6—10, 33, 34, xix. 23, 24; Numb. xviii. 8—19, xxxi. 28—41; Deut. xviii. 3, 4.

The garments worn by the priests when discharging their sacred functions were, (1.) Linen drawers; (2.) A linen tunic, fitting closely to the body, with close sleeves. It reached down to the ankles, and was confined by (3.) a girdle made of linen curiously embroidered; (4.) A tiara composed of several folds of linen, originally of a pointed shape, but it afterwards was somewhat globular.

Over all the priests was placed the *high priest*, who enjoyed peculiar dignities and influence. He alone could enter the holy of holies in the tabernacle, and afterwards in the temple: the supreme administration of sacred things was confided to him: he was the final arbiter of all controversies: in later times he presided over the sanhedrim, and held the next rank to the sovereign or prince. His authority, therefore, was very great at all times, especially when he united the pontifical and regal dignities, as the Asmonæan princes did, in his own person. In the Old Testament he is sometimes called "the priest" by way of eminence (Exod. xxix. 30; Neh. vii. 65), and sometimes the head or chief of the high priests, because the appellation of high priests was given to the heads of the sacerdotal families or courses.

The pontifical dignity, in its first institution, was held for life, provided the high priests were not guilty of crimes that merited deposition, and was hereditary in the family of Aaron.

The first high priest, after the return from the captivity, was Joshua the son of Jozadak, of the family of Eleazar; whence the

succession went into a private Levitical family. The office was then filled by some of the princes of the Maccabean family. According to the law, it was or ought to have been held for life; but this was very ill obeyed under the Roman government, especially during the time of our Saviour, and in the latter years of the Jewish polity, when election and the right of succession were totally disregarded. The dignity, sanctity, and authority of the high priest were then almost annihilated; and this office was not unfrequently sold to the highest bidder, to persons who had neither age, learning, nor rank to recommend them; nay, even to individuals who were not of the sacerdotal race; and sometimes the office was made annual. The knowledge of this fact will explain the circumstance of several high priests being in existence at the same time, or rather of there being several pontifical men (Annas and Caiaphas, for instance) who, having once held the office for a short time, seem to have retained the dignity originally attached to the name.

The high priest, who was the chief man in Israel, and appeared before God in behalf of the people in their sacred services, and who was appointed for sacrifice, for blessing, and for intercession, was a type of Jesus Christ, that great high priest, who offered himself a sacrifice for sin, who blesses his people, and who "ever liveth to make intercession for them." The term *priest* is also applied to every true believer, who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ (1 Pet. ii. 5; Rev. i. 6).

In addition to the ordinary sacerdotal garments there were four appropriated to the high priest: (1.) The robe or coat of the ephod, made of blue wool: on its hem were seventy-two golden bells, and between them as many artificial pomegranates; (2.) The ephod, a vest of fine linen, wrought with gold and purple. It was fastened at the shoulders; on each shoulder-strap there being a precious stone, engraven with the names of the tribes. Behind it reached down to the heels, before only a little below the waist; (3.) The breast-plate of fine linen doubled, a span square. Twelve precious stones were placed on it, containing the names of the twelve tribes, also the Urim and Thummim, of which it can only be said that these words mean "lights" and "perfec-

tions;" (4.) A crown or mitre, in front of which was fastened by a blue riband a gold plate, on which was engraven in Hebrew, "Holiness to the Lord."

Next to the Levites, priests, and high priests, the *officers of the synagogue* may be mentioned here, as being in some degree sacred persons; since to them was confided the superintendence of those places which were set apart for prayer and instruction. Their functions and powers have been stated in p. 329 *supra*.

The *Nazarites* were persons separated (as the Hebrew word *Nazir* implies) from the use of certain things, and sequestered or consecrated to Jehovah. They are commonly regarded as sacred persons: a notice of their institute will be found *infra*, in pp. 348, 349.

The *Rechabites* have been considered as a class of holy persons who, like the Nazarites, separated themselves from the rest of the Jews, in order that they might lead a more pious life. But this is evidently a mistake; for they were not Israelites, but Kenites or Midianites, who used to live in tents, and traverse the country in quest of pasture for their cattle, as the Nabathæan Arabs anciently did, and as the modern Arabians and Crim-Tartars still do. Their manner of living was not the result of a religious institute, but a mere civil ordinance grounded upon a national custom. They derived their name from Rechab, whose son Jonadab assisted king Jehu in destroying the house of Ahab and the worshippers of Baal (2 Kings x. 15, 16, 23). The Rechabites probably withdrew into the desert after the destruction of Jerusalem by Nebuchadnezzar. Some of their descendants still exist in Arabia.

The *prophets* were eminently distinguished among the persons accounted holy by the Jews: they were raised up by God in an extraordinary manner for the performance of the most sacred functions. They were also called *seers:* they discovered things yet future, declared the will of God, and announced their divine messages, both to kings and people, with a confidence and freedom that could be produced only by the conviction that they were indeed authorized messengers of Jehovah. The gift of prophecy was not annexed to the priesthood: there were prophets of all the tribes, and sometimes even among the Gentiles. The office

of the prophets was not confined to the prediction of future events: it was their province to instruct the people; and they interpreted the law of God: hence the words "prophet" and "prophecy" are, in many passages of the Scriptures, synonymous with interpreter or teacher, and interpretation or teaching. They also had seminaries, termed "schools of the prophets," where religious truths or the divine laws were particularly taught. It is unanimously agreed by both Jews and Christians that Malachi was the last of the prophets under the Old Testament dispensation; and it is a remarkable fact that, so long as there were prophets among the Jews, they were not divided by sects or heresies, although they often fell into idolatry. This circumstance may thus be accounted for: as the prophets received their communications of the divine will *immediately* from God himself, there was no alternative for the Jews: either the people must obey the prophets, and submit to their interpretation of the law, or no longer acknowledge that God who inspired them. When, however, the law of God came to be explained by weak and fallible men, who seldom agreed in their opinions, sects and parties were the unavoidable result of such conflicting sentiments.

CHAPTER III.

SACRED THINGS.—ON THE SACRIFICES AND OTHER OFFERINGS OF THE HEBREWS.

THE offerings prescribed to the Israelites have been divided into four classes; viz. bloody offerings, unbloody offerings, drink-offerings, and oblations of different kinds.

I. *Bloody offerings* were sacrifices properly and strictly so called; by which we may understand the infliction of death on a living creature, generally by the effusion of its blood in a way of religious worship, and the presenting of this act to God as a supplication for the pardon of sin, and as a supposed mean of compensation for the insult and injury offered by sin to his majesty and government. In all sacrifices of this class, it was required that the victims should be clean, that is, such as might be eaten.

Of the bird tribe, the dove was the most common offering: of quadrupeds, oxen, sheep, and goats were the only kinds destined for the altar. Further, the victim was to be without blemish (Lev. xxii. 22), and in some cases one which had never borne the yoke. Being found immaculate, it was led to the altar by the person offering the sacrifice, who laid his hand upon its head; by which act he acknowledged the sacrifice to be his own, and that he offered it as an atonement for his own sins, by which he had forfeited his life to the violated law of God. The animal being immolated, the blood was caught in a vessel, and partly sprinkled round about upon the altar (Lev. i. 5); by which the atonement was made (Lev. xvii. 11). The remainder of the blood was poured out at the foot of the altar; and the sacrifice laid thereon, it being previously salted for the fire (Lev. ii. 13; Mark ix. 49). At first, sacrifices were offered at the door of the tabernacle; and, after the erection of the temple, it was not, in general, lawful to offer them elsewhere. The Hebrew sacrifices were of the following kinds.

1. The *burnt-offerings*, or holocausts, were free-will offerings wholly devoted to God, according to the primitive patriarchal usage. The man himself was to bring them before the Lord; and they were offered in the manner just described. The victim to be sacrificed was, according to the person's ability, a bullock without blemish, or a male of the sheep or goats, or a turtle-dove or pigeon (Lev. i. 3, 10, 14). This was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sins of the world.

2. The *peace-offerings* (Lev. iii. 1) were offerings in token of peace and reconciliation between God and man: they were eucharistical, that is, offered as thanksgivings for blessings received, or votive, for the impetration of mercies, or simply voluntary offerings. They consisted of animals, part of which was burnt upon the altar, especially all the fat, as an offering to the Lord; and the remainder was to be eaten by the priest and the party offering. To this sacrifice of praise or thanksgiving St. Paul alludes in Heb. xiii. 15, 16. In this kind of sacrifices the victims might be either male or female, provided they were without blemish, with some exception in the case of a voluntary offering (Lev. xxii. 23).

3. *Sin-offerings* were for sins committed either through ignorance, or knowingly and wilfully, which were always punished unless they were expiated (Lev. iv. 1 — v. 13). But by "wilfully" must not be understood that sinning "presumptuously" or with "an high hand" (Numb. xv. 30), for which no atonement was prescribed. These offerings were of animals, varying according as they were for the high priest, for the congregation, for a ruler, or for a private person. In the last case, if the man was in extreme poverty, a little flour might be substituted. The victim was killed, the blood sprinkled, and some of the flesh eaten by the priests. But, if the sin-offering was for the high priest, or the congregation, then the parts not consumed upon the altar were to be carried without the camp, and burnt in a clean place. Atonement for guilt was the special object of this kind of offering; the animal vicariously bearing the sin of the person who brought it.

4. The *trespass-offerings* or debt-offerings (Lev. v. 14—vi. 7) bore a near relation to sin-offerings. But their peculiar force was when the offence given, or the debt incurred, admitted some estimation or recompence; so that in addition to the atonement there might be restitution made.

These occasional sacrifices bore on individual cases: others were national and regular, daily, weekly, monthly, and annual.

The perpetual or daily sacrifice was a burnt-offering, consisting of two lambs, which were offered every day, morning and evening, at the third and ninth hours (Exod. xxix. 38—42; Numb. xxviii. 1—8). They were burnt as holocausts, but by a small fire, that they might continue burning the longer. With each of these victims were offered a bread-offering and a drink-offering of wine. The morning sacrifice, according to the Jews, made atonement for the sins committed in the night; and the evening sacrifice expiated those committed during the day. The weekly sacrifice on every sabbath-day was equal to the daily sacrifice, and was offered in addition to it (Numb. xxviii. 9, 10). The monthly sacrifice, on every new moon, or at the beginning of each month, consisted of two young bullocks, one ram, and seven lambs of a year old, together with a kid for a sin-offering, and a suitable bread and drink-offering (Numb. xxviii. 11—15). The yearly sacrifices were offered on the great annual festivals, which

are noticed in the following chapter; viz. 1. The paschal lamb at the passover, which was celebrated at the commencement of the Hebrew sacred year; 2. On the day of pentecost, or day of first-fruits; 3. On the new moon or first day of the seventh month, which was the commencement of their civil year; and, 4. On the day of expiation.

II. The *unbloody sacrifices*, or *meat-offerings*, were taken solely from the vegetable kingdom: they could not, regularly, be presented as sin-offerings, unless the person who had sinned was so poor, that he could not afford to bring two young pigeons, or two turtle-doves. They were to be free from leaven or honey, but to all of them it was necessary to add pure salt.

III. *Drink-offerings* were an accompaniment to both bloody and unbloody sacrifices, and were never used separately: they consisted of wine, which appears to have been partly poured upon the brow of the victim in order to consecrate it, and partly allotted to the priests, who drank it with their portions of both these kinds of offerings.

IV. Besides the preceding sacrifices, various other oblations are mentioned in the sacred writings, which have been divided into ordinary or common, voluntary or free oblations, and such as were prescribed.

1. The ordinary oblations consisted, (1.) Of the shew-bread, which has been already noticed in pp. 325, 326: the loaves were placed hot, every sabbath-day, by the priests, upon the golden table of the sanctuary before the Lord, when they removed the stale loaves which had been exposed the whole of the preceding week; and, (2.) Of incense, which was composed of several fragrant spices, prepared according to the commands given in Exod. xxx. 34—36. It was offered twice, daily, by the officiating priest upon a golden altar (whereon no bloody sacrifice was to come), except on the day of atonement, when it was offered by the high priest in a censer within the veil. During this offering the people prayed, silently, without (Luke i. 10); and to this solemn silence St. John alludes in Rev. viii. 1.

2. The voluntary or free oblations were the fruits either of promises or of vows; but the former were not considered so strictly obligatory as the latter, of which there were two kinds: (1.)

The vow of consecration, when anything was devoted to God, either for sacrifice or for the service of the temple, as wine, wood, salt, &c. To this class of vows belonged the *corban*, reprobated by Jesus Christ, when the Pharisees carried it so far as to exonerate children from assisting their indigent parents (Mark vii. 9—13); and, (2.) The vow of engagement, when persons engaged not to do something that was not in itself unlawful, as not to eat of some particular meat, not to wear some particular habits, not to drink wine, nor to cut their hair, &c.

3. The prescribed oblations were either first-fruits or tithes. (1.) All the first-fruits, both of fruit and animals, were consecrated to God (Exod. xxii. 29; Numb. xviii. 12, 13; Deut. xxvi. 2; Neh. x. 35, 36); and the first-fruits of corn, wine, oil, and sheep's wool were brought for the use of the Levites (Deut. xviii. 4). These first-fruits were offered from the feast of pentecost until that of dedication; because after that time the fruits were neither so beautiful nor so good as before. Further, the Jews were prohibited from gathering in the harvest until they had offered to God the *omer*, that is, the new sheaf, which was presented the day after the great day of unleavened bread; neither were they allowed to bake any bread made of new corn until they had offered the new loaves upon the altar on the day of pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Rom. xi. 16. (2.) Besides the first-fruits, the Jews also paid the tenths or tithes of all they possessed (Numb. xviii. 21): they were, in general, collected of all the fruits of the earth, but chiefly of corn, wine, and oil, and were rendered every year, except the sabbatical year.

CHAPTER IV.

SACRED TIMES AND SEASONS OBSERVED BY THE HEBREWS.

In order to perpetuate the memory of the numerous wonders God had wrought in favour of his people, Moses by the divine command instituted various festivals, which they were obliged to observe: these sacred seasons were either weekly, monthly, or annual, or recurred after a certain number of years.

I. Every seventh day was appropriated to sacred repose, and called the *sabbath;* although this name is in some passages given to other festivals, as in Lev. xxv. 4; and sometimes it denotes a week, as in Matt. xxviii. 1; Luke xxiv. 1; and Acts xx. 7. It was originally instituted to preserve the memory of the creation of the world (Gen. ii. 3); and, when God had delivered the Israelites from bondage, he commanded the sabbath to be statedly kept, embodying the command in the decalogue (Exod. xvi. 23, xx. 10, 11). Accordingly, it was observed with great solemnity; the Jews religiously abstaining from all servile work (Exod. xx. 10, xxiii. 12, &c. &c.). It was therefore unlawful to gather manna on that day (Exod. xvi. 22—30), to light a fire for culinary purposes, and also to sow or reap (Exod. xxxiv. 21, xxxv. 3; Numb. xv. 32—36). The services of the temple, however, might be performed without profaning the sabbath, such as preparing the sacrifices (Lev. vi. 8—13; Numb. xxviii. 3—10; Matt. xii. 5); and it was also lawful to perform circumcision on that day (John vii. 23). The sabbath commenced at sunset, and closed at the same time on the following day (Matt. viii. 16; Mark i. 32). Whatever was necessary was prepared on the preceding day, our Friday; whence that day is termed the "preparation" in Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 14, 31, 42; though possibly the word is thus used in respect to the passover.

We know not with certainty from the Mosaic writings what constituted the most ancient worship of the Israelites on the sabbath-day. It is, however, evident from the New Testament, that the celebration of this day consisted chiefly in the religious exercises which were then performed; though there is no injunction recorded, except that a burnt-offering of two lambs should on that day be added to the morning and evening sacrifices (Numb. xxviii. 9), and that the shew-bread should be changed (Lev. xxiv. 8). In the synagogues, as we have already seen, the sacred writings were read and expounded, to which was sometimes added a discourse or sermon by some doctor or eminent teacher (Luke iv. 16; Acts xiii. 14, 15). Prayer also appears to have formed a part of their sacred worship in the synagogue, and especially in the temple (1 Sam. i. 9, 10; Luke xviii. 10).

II. The Jewish months being lunar were originally calculated

from the first appearance of the moon, on which the *feast of the new moon*, or beginning of the month (as the Hebrews termed it), was celebrated (Numb. x. 10, xxviii. 11; Isai. i. 13, 14). It is said to have been in use long before the time of Moses, who by the divine command prescribed what ceremonies were then to be observed. It was proclaimed with the sound of trumpets (Numb. x. 10; Psal. lxxxi. 3); and several additional sacrifices were offered (Numb. xxviii. 11—15).

Besides the sabbath, Moses instituted other festivals: three of these, viz. the passover, the feast of pentecost, and the feast of tabernacles, which are usually denominated the "great festivals," were distinguished from the sabbath, and indeed from all other holy days, by the circumstance of each of them lasting seven (one, viz. the feast of tabernacles, for eight) successive days; during which the Hebrews were bound to rejoice before the Lord for all their deliverances and mercies (Deut. xvi. 5—15). All the males of the twelve tribes were bound to be present at these grand festivals (Exod. xxxiv. 23; Deut. xvi. 16); and, for their encouragement to attend, they were assured that "no man should desire their land" during their absence (Exod. xxxiv. 24); in other words, that they should be secure from hostile invasion during their attendance on religious worship — a manifest proof this of the divine origin of their religion, as well as of the power and particular providence of God, in working thrice every year an especial miracle for the protection of his people.

III. The first and most eminent of these festivals was the *passover*, instituted the night before the Israelites' departure from Egypt, for a perpetual memorial of their signal deliverance, and of the favour which God showed them in passing over and sparing their first-born, when he slew the first-born of the Egyptians (Exod. xii. 12—14, 29—51). This festival was also called the "feast" or the "days of unleavened bread" (Exod. xxiii. 15; Mark xiv. 1; Acts xii. 3); because it was unlawful to eat any other bread during the seven days the feast lasted. The name was also by a metonymy given to the lamb that was killed on the first day of this feast (Ezra vi. 20; Matt. xxvi. 17); whence the expressions to "eat the passover" (Mark xiv. 12, 14), and to "sacrifice" the passover (1 Cor. v. 7). Hence also St. Paul calls Jesus

Christ our passover (ibid.), that is, our true paschal lamb. The passover was ordained to be celebrated on the anniversary of the deliverance of the Israelites, and was an indispensable rite to be observed by every Israelite, except in particular cases enumerated in Numb. ix. 1—13, on pain of death; and no uncircumcised person was allowed to partake of it. The passover commenced on the eve of the 14th day of Nisan, the 15th being the first day of unleavened bread. In the later times of the Jewish polity, the custom was introduced of liberating some criminals, in order to render this festival the more interesting; hence Pilate liberated Barabbas (Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39). The particular rites with which this festival was to be celebrated are specified in Exod. xii. The later Jews made some addition to the ceremonies prescribed by Moses. They drank with it four cups of wine, of which the third was called the cup of blessing (alluded to in 1 Cor. x. 16 compared with Matt. xxvi. 27); after which they sang the hymn called the "great Hallel," viz. Psalms cxv.—cxviii. These ceremonies appear to have been in part practised by Jesus Christ, in the institution of the eucharist. The paschal victim typified Jesus Christ, his sufferings, and death: not a bone of it was to be broken; a circumstance in which there was a remarkable correspondence between the type and the antitype (Exod. xii. 46; John xix. 33, 36).

IV. The second great festival was the feast of *pentecost*, on the 50th day, reckoning from the morrow after the passover sabbath, when a barley sheaf had been brought and waved before the altar. It was a festival of thanksgiving for the harvest. On this account two loaves made of the new meal were offered before the Lord as the first-fruits; whence it is called the day of the first-fruits. The form of thanksgiving is given in Deut. xxvi. 5—10.

V. The feast of *tabernacles*, on the 15th day of the 7th month, was instituted to commemorate the dwelling of the Israelites in tents while in the desert (Lev. xxiii. 34, 43). Hence it is called by St. John the "feast of tents" (σκηνοπηγία, John vii. 2). It is likewise termed the "feast of in-gathering" (Exod. xxiii. 16, xxxiv. 22). Further, the design of this feast was to return thanks to God for the fruits of the vine, as well as of other trees which were

gathered about this time, and also to implore his blessing upon those of the ensuing year. During the whole of the solemnity they were to dwell in tents, which anciently were pitched on the flat terrace-like roofs of their houses (Neh. viii. 16). Besides the ordinary daily sacrifices, there were several extraordinary ones offered on this occasion, which are detailed in Numb. xxix. One of the most remarkable ceremonies performed in later times at this feast was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves, this water was an emblem of the Holy Spirit, Jesus Christ manifestly alluded to it, when he "cried, saying, If any man thirst, let him come unto me and drink" (John vii. 37, 39).

VI. To the three grand annual festivals above described, Moses added two others, which were celebrated with great solemnity, though the presence of every male Israelite was not absolutely required.

1. The first of these was the feast of *trumpets:* it was held on the first day of the month Tisri, which was the commencement of the civil year of the Hebrews. This feast derives its name from the blowing of trumpets with more than usual solemnity (Lev. xxiii. 24; Numb. xxix. 1). On this festival they abstained from all labour (Lev. xxiii. 25), and offered particular sacrifices to God, which are described in Numb. xxix. 1—6.

2. The other solemnity alluded to was the fast of *expiation*, or *day of atonement;* which day the Jews observed as a most strict fast, abstaining from all servile work, taking no food, and afflicting their souls (Lev. xxiii. 27—32). Of all the sacrifices ordained by the Mosaic law, the sacrifice of the atonement was the most solemn and important: it was offered on the tenth day of the month Tisri, by the high priest alone, for the sins of the whole nation. On this day only, in the course of the year, was he permitted to enter the inner sanctuary, and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony, which prefigured the grand atonement to be made for the sins of the whole world by Jesus Christ. The particulars incident to this solemnity are detailed in Lev. xvi.

VII. Besides these various annual festivals, which were instituted by divine command, the Jews in later times introduced several other feast and fast days, of which the following were the principal: 1. The feast of *purim*, or of lots, as the word signifies, is celebrated on the fourteenth and fifteenth days of the month Adar (or of Ve-Adar if it be an intercalary year), in commemoration of the providential deliverance of the Jews from the cruel machinations of Haman, who had procured an edict from Ahasuerus to extirpate them (Esth. iii. — ix.). On this occasion the entire book of Esther is read in the synagogues of the modern Jews from a roll, which generally contains this book alone. All Jews, of both sexes, and of every age, who are able to attend, are required to come to the feast, and to join in the reading, for the better preservation of the memory of this important fact. 2. The feast of *dedication*, mentioned in John x. 22, was instituted by Judas Maccabeus, to commemorate the purification of the second temple, after it had been profaned by Antiochus Epiphanes (1 Macc. iv. 52—59). It commenced on the 25th day of the month Chisleu, lasting eight days, and was solemnized throughout the country with great rejoicings.

VIII. The preceding are the chief annual festivals noticed in the sacred writings that are particularly deserving of attention: the Jews have various others of more modern institution, which are here designedly omitted. We, therefore, proceed to notice those extraordinary festivals which were celebrated only after the recurrence of a certain number of years.

1. The first of these was the *sabbatical year*. For, as the seventh day of the week was consecrated as a day of rest to man and beast, so this gave rest to the land; which, during its continuance, was to lie fallow, and the "sabbath of the land," or its spontaneous produce, was dedicated to charitable uses, to be enjoyed by the servants of the family, by the wayfaring stranger, and by the cattle (Exod. xxiii. 11; Lev. xxv. 1 — 7). This was also the year of release, when there was to be the remission of debts (Deut. xv. 1, 2).

2. The *jubilee* was a more solemn sabbatical year, held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year (Lev. xxv. 8 — 13). It com-

menced on the evening of the day of atonement, and was proclaimed by the sound of trumpet throughout the whole land. All debts were to be cancelled: all Hebrew slaves were to be released. Even those who had voluntarily relinquished their freedom at the end of their six years' service, and whose ears had been bored in token of their perpetual servitude, were to be liberated at the jubilee; for then they were to "proclaim liberty throughout all the land, unto all the inhabitants thereof" (Lev. xxv. 10). Further, in this year all estates that had been sold reverted to their original proprietors, or to the families to which they had originally belonged: thus provision was made that no family should be totally ruined, and doomed to perpetual poverty; for the family estate could not be alienated for a longer period than fifty years. The value and purchase-money of estates, therefore, diminished in proportion to the near approach of the jubilee (Lev. xxv. 15). From this privilege, however, houses in walled towns were excepted: these were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the jubilee (30). During this year, as well as in the sabbatical year, the ground also had its rest, and was not cultivated.

CHAPTER V.

SACRED OBLIGATIONS AND DUTIES.

Section I. — Nature and different Kinds of Vows.

I. Nature and different kinds of *vows*.

A vow is a religious engagement or promise, voluntarily undertaken by a person towards Almighty God: to render it valid, Moses requires that it be actually uttered with the mouth, and not merely in the heart (Deut. xxiii. 23); and that the party vowing shall be competent to undertake the obligation (Numb. xxx. 2—15); and in Deut. xxiii. 18 he prohibits the offering of what is acquired by impure means. Two sorts of vows are mentioned in the Old Testament; viz.

1. The *cherem* or irremissible vow: it was the most solemn of

all, and was accompanied with a form of execration. This vow is nowhere enjoined by Moses. The species of *cherem* with which we are best acquainted was the previous devotement to God of hostile cities, against which they intended to proceed with extreme severity; and *that* with a view the more to inflame the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite: the beasts were slain: what would not burn, as gold, silver, and other metals, was added to the treasure of the sanctuary; and every thing else, with the whole city, burnt, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. Of this the history of Jericho (Josh. vi. 17—19, 21—24, 26, and vii. 1, 12—26) furnishes the most remarkable example.

2. The common vows were divided into two sorts; viz. 1. Vows of dedication; and, 2. Vows of self-interdiction or abstinence.

i. The *neder*, or vow, in the strictest sense of the word, was when a person engaged to do any thing, as, for instance, to bring an offering to God, or otherwise to dedicate any thing unto him. Things vowed in this way were, (1.) Unclean beasts. These might be estimated by the priests, and redeemed by the party making the vow, by the addition of one-fifth to the value (Lev. xxvii. 11—13); (2.) Clean beasts used for offerings. Here there was no right of redemption; nor could the beasts be exchanged for others under the penalty of both being forfeited, and belonging to the Lord (Lev. xxvii. 9, 10); (3.) Lands and houses. These had the privilege of valuation and redemption (Lev. xxvii. 14—24). To these we have to add, (4.) The person of the party himself who made the vow, with the like privilege (Lev. xxvii. 1—8).

ii. Vows of *self-interdiction* or *self-denial* were, when a person engaged to abstain from wine, food, or any other thing. To this class of vows may be referred the Nazareate or Nazariteship, the statutes respecting which are related in Numb. vi. These were of two classes, the Nazarites from their birth, as Samson, and the Nazarites by special vow of their own. The Nazarites were required to abstain from wine, fermented liquors, and

every thing made of grapes, to let their hair grow, and not to defile themselves by touching the dead; and, if any person had accidentally expired in their presence, the Nazarites, at least those of the second class, were obliged to re-commence their Nazariteship.

Similar to the Nazareate was the vow frequently made by devout Jews, on their recovery from sickness, or deliverance from danger or distress; who, for thirty days before they offered sacrifices, abstained from wine, and shaved the hair of their head. This usage illustrates the conduct of St. Paul, as related in Acts xviii. 18.

Section II. — On the Prayers and Fasts of the Jews.

I. Prayers, or petitions addressed to the Almighty, are closely connected with sacrifices and vows (Psal. l. 14, 15). The prayers of the Jews were either *public*, *private*, or *stated*, that is, performed at a particular time. The stated hours were at the time of offering the morning and evening sacrifice, or at the third and ninth hours (Acts ii. 15, and iii. 1); although it was the custom of the more devout Jews, as David (Psal. lv. 17), and Daniel (Dan. vi. 10), to pray three times a-day. Peter went up on the house-top to pray, about the sixth hour (Acts x. 9). Previously to offering up their supplications they washed their hands, to signify that they had put away sin and purposed to live a holy life.

1. *Public* prayers were offered, at first, in the tabernacle, and afterwards in the temple and synagogues, by the minister appointed for that purpose, the people answering (in the synagogues only) at the conclusion with a loud Amen (Neh. viii. 6).

2. *Private* prayers were offered by individuals in a low tone of voice with the head covered; either standing or kneeling, sometimes bowing the head towards the earth, and, at others, with the whole body prostrate on the ground. Sometimes they smote upon the breast, in token of their deep humiliation and penitence, or spread forth their hands, or lifted them up to heaven. Of these various postures in prayer many instances occur in the sacred writers. (See Exod. xxxiv. 8; 1 Sam. i. 13; 2 Chron. vi.

13; Ezra ix. 5; Psal. cxli. 2, cxliii. 6; Isai. i. 15; Matt. xxvi. 39; Luke xviii. 11, 13; xxii. 41; and Acts vii. 60.) When at a distance from the temple, the more devout Jews turned themselves towards it when they prayed. We have an instance of this in the conduct of Daniel (Dan. vi. 10). When the orientals pray seriously, in a state of grief, they hide their faces in their bosom. To this circumstance the Psalmist alludes (xxxv. 13) when he says, "My prayer returned into mine own bosom."

3. Various *forms* of prayer were in use among the Hebrews, from the earliest period of their existence as a distinct nation. The first piece of solemn worship recorded in the Scripture is a hymn of praise composed by Moses, on occasion of the deliverance of the Israelites from the Egyptians, which was sung by all the congregation responsively; by Moses and the men first, and afterwards by Miriam and the women (Exod. xv. 1, 20, 21); which could not have been done unless it had been a pre-composed set form. Again, in the expiation of an uncertain murder, the elders of the city which lay nearest to the party that was slain were expressly commanded to say, and consequently to join in, the form of prayer appointed by God himself in Deut. xxi. 7, 8. In Numb. vi. 23—26, x. 35, 36; Deut. xxvi. 3, 5—11, 13—15, there are several other divinely-appointed forms of prayer, prescribed by Moses. After the establishment of the monarchy, David appointed the Levites to "stand every morning to thank and praise the Lord, and likewise at even" (1 Chron. xxiii. 30); which rule was afterwards observed in the temple erected by Solomon, and restored at the building of the second temple after the captivity (Neh. xii. 24). And the whole book of Psalms was, in fact, a collection of forms of prayer and praise, for the use of the whole congregation. John Baptist too, taught his disciples to pray; and our Lord gave his followers his most perfect form.

II. To prayers the Jews sometimes added *fasts* or religious abstinence from food: these fasts were either *public* or *private*.

1. The *public* fasts were either ordinary or extraordinary. Moses instituted only one ordinary annual public fast, to be solemnly kept on the day of atonement; other public fasts being left to the discretion of the nation. Of extraordinary fasts ap-

pointed by authority of the civil magistrate, several instances are recorded in the Old Testament. (See 1 Sam. vii. 5, 6; 2 Chron. xx. 3; Ezra viii. 21; Jer. xxxvi. 9; Zech. vii. 3, viii. 19.)

2. *Private* fasts were left to the discretion of the individuals who kept them, in order that they might by prayer and fasting avert imminent calamities, and obtain the favour of God. (See instances of such fasts in 2 Sam. xii. 16; 1 Kings xxi. 27; Ezra x. 6; and Neh. i. 4.)

3. From various passages of Scripture, it appears that the Jewish fasts, whether public or private, were distinguished by every possible mark of grief; the people being clothed in sackcloth, with ashes strewed on their heads, downcast countenances, rent garments, and (on public occasions) with loud weeping and supplication (2 Sam. xiii. 19; Psal. xxxv. 13; Isai. lviii. 5; Lam. ii. 10; Joel i. 13, 14, ii. 12, 13). At these times they abstained from food until evening. The sanctimonious Pharisees affected the utmost humility and devotion, disfiguring their faces, and avoiding every appearance of neatness; against which conduct our Lord cautions his disciples in Matt. vi. 16—18.

Section III.—On the Purifications of the Hebrews.

I. The *purifications* of the Hebrews were various; and the objects of them were either persons or things dedicated to divine worship. They were mostly performed with water, sometimes with blood, and with oil, occasionally with fire (Numb. xxxi. 22, 23). The Jews had two sorts of washing; one, of the whole body by immersion, which was used by the priests at their consecration, and by the proselytes at their initiation; the other, of the hands or feet, called dipping or pouring of water, which was of daily use, not only for the hands and feet, but also for the cups and other vessels used at their meals (Matt. xv. 2; Mark vii. 3, 4; John ii. 6). To these two modes of purification Christ seems to allude in John xiii. 10.

II. In the Mosaic law those persons are termed *unclean* whom others were obliged to avoid touching, or even meeting, unless they chose to be themselves defiled, that is, cut off from all inter-

course with their brethren; and who, besides, were bound to abstain from frequenting the place where divine service and the offering-feasts were held, under penalties still more severe.

The duration and degrees of impurity were different. In some instances, by the use of certain ceremonies, an unclean person became purified at sunset; in others, this did not take place until eight days after the physical cause of defilement ceased. Eleven different species of impurity are enumerated in the Levitical law; to which the later Jews added many others. But the severest of all was the *leprosy*, an infectious disease of slow and imperceptible progress, beginning very insidiously and gently, until at length it became incurable, and most offensively loathsome. Lepers were obliged to live in a detached situation, separate from other people, and to keep themselves actually at a distance from them. They were distinguished by a peculiar mode of dress; and, if any person approached, they were bound to give him warning, by crying out, "Unclean! unclean!" These and other polluted persons could not directly touch those that were clean, without defiling them in like manner, and were obliged to remain without the camp, or the city, that they might not be in their way. The Mosaic statutes respecting this malady are recorded in Levit. xiii. xiv.; Numb. v. 1—4; and Deut. xxiv. 8, 9. The leprosy has ever been considered as a lively emblem of that moral taint or corruption of the nature of every man "that naturally is engendered of the offspring of Adam;" * as the sacrifices, which were to be offered by the healed leper, prefigured that spotless "Lamb of God that taketh away the sin of the world."

* Article IX. of the Confession of the Anglican Church.

CHAPTER VI.

ON THE CORRUPTIONS OF RELIGION AMONG THE JEWS.

I. On the Idolatry of the Hebrews.—II. Jewish Sects mentioned in the New Testament.—III. Extreme Corruption of the Jewish People at the Time of Christ's Birth.

I. Idolatry is the superstitious worship of idols or false gods. From Gen. vi. 5, compared with Rom. i. 23, there is every reason to believe that it was practised before the flood; and this conjecture is confirmed by the apostle Jude (ver. 4), who, describing the character of certain men in his days that "denied the only Lord God," adds (ver. 11), "Woe unto them, for they are gone into the way of Cain;" whence it may be inferred that Cain and his descendants were the first who threw off the sense of a God, and worshipped the creature instead of the Creator. The heavenly bodies were the first objects of idolatrous worship; and Mesopotamia and Chaldea were the countries where it chiefly prevailed after the deluge, whence it spread into Canaan, Egypt, and other countries. Although Moses, by the command and instruction of God, had given to the Israelites such a religion as no other nation possessed, and though all his laws were directed to preserve them from idolatry, yet so wayward were the Israelites, that, almost immediately after their departure from Egypt, we find them worshipping idols (Exod. xxxii. 1; Psal. cvi. 19, 20; Acts vii. 41—43). Soon after their entrance into the land of Canaan, they adopted various deities that were worshipped by the Canaanites, and other neighbouring nations (Judges ii. 13, viii. 33); for which base ingratitude they were severely punished. And, after the division of the two kingdoms, it is well known that, with the exception of a few short intervals, both the sovereigns and people of Israel were wholly given to idolatry: nor were the people of Judah exempt from the worship of strange gods; as the frequent reproofs of the prophets abundantly testify. At length, however, become wiser by the severe discipline they had received, the tribes, that returned into their native country from the Babylonian captivity, wholly renounced idolatry, and thenceforth uniformly

evinced the most deeply-rooted dislike of all strange deities and foreign modes of worship. This great reformation was accomplished by Ezra and Nehemiah, and the eminent men who accompanied or succeeded them; but, in the progress of time, though the exterior of piety was maintained, the "power of godliness" was lost; and we learn from the New Testament, that, during our Saviour's ministry, the Jews were divided into various religious parties, who widely differed in opinion, and pursued each other with fierce animosity.

II. Of these sects and their respective tenets, to which there are frequent allusions in the New Testament, we are now to give a concise account.

1. The *Pharisees* were the most numerous, distinguished, and popular sect among the Jews. Their origin is obscure. It is very likely that the first tendency to split into parties, more or less disposed to superadd tradition to the Scripture, manifested itself not very long after the return from the Babylonish captivity. But they can hardly be recognized as holding a distinct position earlier than the second century before Christ. They derive their name from a Hebrew word signifying *separated* or *set apart*, because they separated themselves from the rest of the Jews to a superior strictness in religious observances. There were two principal schools of the Pharisees in our Lord's time, those of Hillel and Shammai: the last-named were the stricter. They boastingly claimed to be the peculiar favourites of heaven, and thus, trusting in themselves that they were righteous they despised others (Luke xi. 39—44, xviii. 9—12). Though they professed to esteem the written books of the Old Testament as the sources of religion, yet they also attributed great, if not equal, authority to traditional precepts, relating principally to external rites. Indeed, while laying great stress on the letter of the Mosaic law, they not unfrequently violated its spirit by their traditional and vainly-philosophical expositions. They conceived God bound to bless the Jews. They held, too, that all things were controlled by fate, though not so as absolutely to take away man's free-will. They believed the immortality of the soul, and a resurrection, but seem to have supposed that the souls of good men live again re-united to other bodies, in which perhaps the chastisement for lesser sins may

be endured, while the souls of the wicked suffer eternal punishment. They were zealous in making proselytes; and their apparent sanctity gave them great influence among the common people. Their general hypocrisy and profligacy are severely censured by our Lord. It must, however, be acknowledged that there were many sincere and really devout men among the Pharisees.

2. The *Sadducees* originated perhaps even earlier than the Pharisees. Some have believed that they began in the time of Antigonus Socho, president of the sanhedrim, who died 263 B.C., and that they derived their name from Sadoc, one of his disciples. This, however, is very doubtful. It may well be imagined that, as the Pharisaic tendency developed itself, an antagonistic mode of thought would also grow and assume the form of a distinct school. Accordingly the Sadducees disregarded the traditions and unwritten laws which the Pharisees prized so highly, and professed to take the Scriptures as the only source and rule of religion. They attributed an absolute freedom of will to man, and supposed that he had full power of himself to do good or evil as he chose; they thus almost entirely excluded the divine interposition in the government of the world. They denied the existence of angels and spirits, considered the soul as dying with the body, and consequently admitted no future state of rewards and punishments. They were austere in their habits, and were noted for severity in judging criminals. Many persons of wealth and influence belonged to this sect, yet it was not numerous; and their tenets were not so acceptable to the people as those of the Pharisees.

3. Of the *Essenes* there is no express mention in Scripture. They were, however, by no means an unimportant body; and it is possible that they are referred to in Matt. xix. 11, 12; Col. ii. 8, 16, 18, 23. Of their origin little is known; and the derivation of their name is quite uncertain. We may suppose desires cherished in men's minds for perfect purity; and possibly those who, before the time of the Maccabees, had fled into deserts and caves to escape persecution, persuaded themselves that sanctity would be promoted by such a retirement from the world. Be this as it may, each successive generation appears to have refined upon the practice of its predecessors, till a system of ascetic

mysticism was fully developed. Their actual tenets did not very greatly differ from those of the Pharisees: it was in the rigour of their life that they stand out distinguished from them. They honoured Moses and observed the sabbath with especial strictness. They did not offer sacrifices at Jerusalem, but they sent their gifts thither. They admitted the immortality of the soul, but are said to have denied the resurrection of the body. They maintained the absolute power of God, and disapproved the various forms of mental philosophy. They employed themselves chiefly in agriculture, regarding slavery, war, and commerce as decidedly unlawful. They were devoted to contemplation and silence; and it was only those who had not quite withdrawn from association with other men who tolerated marriage. The Essenes properly so called were limited to Palestine and Syria; but there was a further development of mysticism. The *Therapeutæ*, as the Egyptian ascetics were denominated, relinquished the bodily labours in which their Palestinian brethren were occupied, and became exclusively contemplative. The law they considered altogether allegorical, and devoted their whole time to the study of its inner meaning. After the Jewish war the Essenes disappear from the page of history.

4. The *Scribes* and *Lawyers* are frequently mentioned in the Gospels. The scribes, who though chiefly Pharisees yet were sometimes of other sects, had the charge of transcribing the sacred books, of publicly interpreting the more difficult passages, and of deciding in cases which grew out of the ceremonial law. They possessed great influence, as well as the lawyers, whom some have conjectured to be private teachers of the law.

5. The *Samaritans* cannot properly be considered as a Jewish sect: their origin and tenets have already been noticed in pp. 125, 126.

6. The *Herodians* were a political faction, the partizans of Herod, misnamed the Great, from whom they derived their name, and with whom they co-operated in all his political and time-serving schemes to conciliate the favour of the Romans.

7. The *Galilæans* were the followers of Judas the Gaulonite, or Galilæan, his insurrection having originated in Galilee, whose tenets they embraced and acted upon. They held that tribute

was due to God alone, and consequently ought not to be paid to the Romans; and that religious liberty and the authority of the divine laws were to be defended by force of arms. In other respects their doctrines were nearly the same as those of the Pharisees. The *Zealots*, so often mentioned in Jewish history, appear to have been the adherents at a later period of this party; and it has been supposed that the *just men*, whom the Pharisees and Herodians sent to entangle Jesus in his conversation, were of the same sect (Matt. xxii. 15, 16; Mark xii. 13, 14; Luke xx. 20).

8. The *Sicarii*, noticed in Acts xxi. 38, were assassins, who derived their name from their using poniards bent like the Roman *sicæ*, which they concealed under their garments, and with them privately stabbed the objects of their malice.

III. The corruption of the Jewish people, both in religion and morals, in the time of Christ, sufficiently appears from his censures, which are to be found in the four Gospels. The evidence of the sacred writers is confirmed by the testimony of profane writers, especially Josephus the Jewish historian, from whom we learn that the profligacy of the chief priests and other distinguished leaders pervaded the subordinate members of the priesthood; and that from them the moral and religious contamination had spread to the lowest classes of the people, who were immersed in ignorance and vice, and cherished the most supercilious contempt and bitter hatred towards the Gentiles. So great was their demoralization in the last period of their commonwealth, that Josephus has recorded it as his opinion, that, if the Romans had delayed any longer to come against them, the city (Jerusalem) would have been either swallowed up by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities.*

* De Bell. Jud. lib. v. cap. 13. § 6.

BOOK IV.

DOMESTIC ANTIQUITIES OF THE HEBREWS, AND OF OTHER NATIONS INCIDENTALLY MENTIONED IN THE SCRIPTURES.

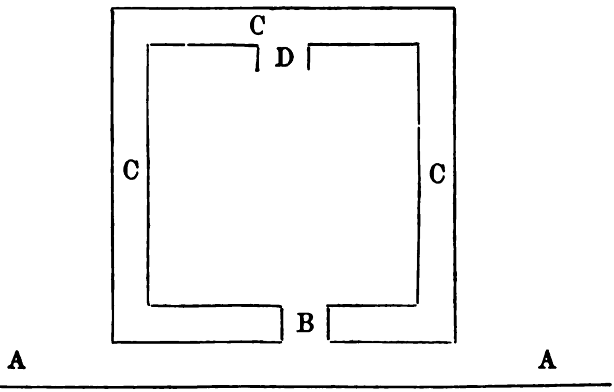
CHAPTER I.

ON THE DWELLINGS OF THE HEBREWS.

In mountainous regions among uncivilized people *caves* have often been used as dwelling-places, especially for refuge in times of danger: thus Lot and his daughters abode in a cave after the destruction of Sodom; and all travellers attest that, in parts of the east as well as elsewhere, caves have been, and are occasionally to the present day, employed for the purposes of habitation. Some of the earliest dwellings mentioned in Scripture are *tents* (Gen. iv. 20); and, in progress of time, *houses* were erected: those of the rich were built of stone or bricks; while the dwellings of the poor were formed of wood, or more frequently of mud (as they are still in various parts of the east), a material ill calculated to resist the effects of the impetuous torrents that descended from the mountains of Palestine. Our Lord alludes to this circumstance at the close of his sermon on the mount (Matt. vii. 26, 27). In the East Indies nothing is more common than for thieves to dig or break through these mud walls, while the unsuspecting inhabitants are overcome by sleep, to plunder them. To similar depredations Christ appears to refer, when he exhorts his disciples not to lay up their treasure where thieves break through and steal (Matt. vi. 19, 20). In the holes and chinks of these walls, serpents sometimes concealed themselves (Amos v. 19).

The houses of the poor are, for the most part, mere huts,

usually of one story, and often containing but a single apartment. Sometimes a small court for cattle is attached. Of the form of an oriental house of greater pretensions the following diagram will convey some idea: —



As the style of architecture and manners of the east have remained unaltered, the description of a modern oriental dwelling will enable us to form a tolerably-correct notion of the structure of the Hebrew houses. In hot countries the streets are usually narrow, the better to shade them from the sun, and sometimes they have a range of shops on each side. If, then, we enter a house from the street A A, we shall pass through the outer porch B, into a square court open to the weather. This court, strewed with mats or carpets, is the usual place for receiving large companies at nuptials, circumcisions, and on other occasions. The banquet of Ahasuerus was given in a court of the royal palace (Esth. i. 5); and in a court the multitude was assembled to hear the discourse of Jesus Christ, mentioned in Luke v. 19, where it is termed τὸ μέσον, "the midst." The court is, for the most part, surrounded with a cloister, over which is a gallery, C C C, with a balustrade or piece of lattice or carved work going round it, to prevent accidents; and from this cloister we are led into apartments of the same length as the court. D is an inner porch, at the entrance into the main building. The gates were always

shut; and a servant acted the part of porter (John xviii. 16, 17; Acts xii. 13). The roofs were flat (as they still are), and were formed of earth, spread evenly along, and rolled very hard, to exclude the rain:[1] upon this surface grass and weeds will grow, but ere long are likely to wither (Psal. cxxix. 6, and Isai. xxxvii. 27). These roofs are surrounded by a wall, breast high, to prevent persons from falling through: such a defence or battlement was required by Deut. xxii. 8. It was this parapet which the men demolished, in order to let the paralytic down into the court or area of the house (Mark ii. 4; Luke v. 19); or possibly our Lord stood in the gallery; and it was merely through the verandah roof that the sick man was lowered. The inner part of the house is allotted to the women: in Arabic it is called the harem, and in the Old Testament the palace. Pekahiah, king of Israel, was assassinated in his harem or palace (2 Kings xv. 25). The harem of Solomon was an inner and separate building (1 Kings vii. 8; 2 Chron. viii. 11).

The furniture of the oriental dwellings, at least in the earliest ages, was very simple: that of the poorer classes consisted of but few articles, and those such as were absolutely necessary. Instead of chairs, they sat on mats or skins; and the same articles, on which they laid a mattress, which could easily be rolled up, served instead of bedsteads, while their upper garment supplied them with a covering (Exod. xxii. 25—27; Deut. xxiv. 12). We can hence understand our Lord's commanding the paralytic to take up his bed and go unto his house (Matt. ix. 6). The more opulent had (as those in the east still have) fine carpets, couches, or divans, and sofas, on which they sat, lay, and slept (2 Sam. xvii. 28; 2 Kings iv. 10). In later times, their couches were splendid, and the frames inlaid with ivory (Amos vi. 4), and the coverlids rich and perfumed (Prov. vii. 16, 17). On these sofas, in the latter ages of the Jewish state (for before the time of Moses it appears to have been the custom to sit at table, Gen. xliii. 33), they universally reclined (see p. 369), when taking their meals (Amos vi. 4; Luke vii. 36—38); resting on their side with their heads towards the table, so that their feet were accessible to one who came behind the couch.

The domestic utensils were of earthenware, copper, and leather:

of the last-named substance or of skins the bottles were made which contained liquids (Matt. ix. 17). A hand-mill, generally worked by women, was indispensable. The rooms were lighted by lamps fed with olive oil, plentifully produced in the country.

CHAPTER II.

ON THE DRESS OF THE HEBREWS.

In the early ages the dress of mankind was probably very simple. Skins of animals furnished the first materials; but afterwards more costly articles were in use. Thus wool, cotton, linen, hair of goats or of camels, and ultimately silk, were employed. As to colour, white seems to have very generally prevailed among the Hebrews. But it would appear that the art of dyeing was known at an early period; and robes were embroidered with gold and silver and various devices.

The inner garment was a long loose kind of shirt, originally perhaps without sleeves and reaching only to the knees. It was made of wool, cotton, or linen, and was of finer or coarser quality according to the means of the wearer. When a person had only this garment on he was said to be "naked." This tunic was kept close to the body by a girdle; and a fold formed by its overlapping served as a pocket. A wrapper of fine linen seems also to have been used (Mark xiv. 51), and an upper or second tunic which was longer than the first.

The dress at present common in the east will illustrate the Hebrew customs. The shirt or inner tunic is worn both during the day, and also for sleeping in at night. Over this is a *kaftan*, a gown of striped silk or cotton, which is secured by a girdle. But underneath the tunic are drawers of linen or cotton next the skin. A short-sleeved long coat of woollen cloth, or a long-sleeved robe of ceremony, the *gibbeh*, or *benish*, is worn over the kaftan, and over this in cold weather an *abba*, or *bournoos*, a woollen outer cloak. A *hyke* is also employed as an outer covering: this is a large woollen blanket, white or brown, in summer a cotton sheet, blue or white. A corner of it is put over the left

shoulder before, brought behind, then carried under the right arm, and then across the body, and so thrown behind over the left shoulder as to leave the right arm free.

The Hebrews were commanded to attach a fringe (Numb. xv. 38) to their upper garment, to remind them of the Lord's covenant. This fringe was in later times enlarged by those who affected peculiar sanctity; and phylacteries or strips of parchment inscribed with sentences from the law were added.

The head seems generally to have been uncovered; but sometimes a turban was worn. In 2 Macc. iv. 12 reference is made to the Greek hat.

The feet were protected from injury by sandals bound round them: to loose and bind these on was the office of the lowest menial servants. The beard was considered a great ornament: to pluck or mar it in any way was regarded as a great disgrace (2 Sam. x. 4). A heavy head of hair was considered a great ornament (2 Sam. xiv. 26); as baldness was accounted a source of contempt (2 Kings ii. 23). The hair was combed, set in order, and anointed, especially on festive occasions. To this practice there are very numerous allusions in the Scriptures. The usual and favourite colour of the hair was black (Song of Sol. v. 11). A prodigious number of magnificent habits was regarded as a necessary part of the treasures of the rich; and the practice of amassing them is alluded to in Job xxvii. 16, and Matt. vi. 19. It appears from Psal. xlv. 8 that the wardrobes of the east were plenteously perfumed with aromatics. The rending of garments, as appears from various passages of Scripture, was a token of the deepest grief. The garments of mourners among the Jews were chiefly sackcloth and haircloth. The last sort has been supposed the usual clothing of the prophets, as being penitents by profession; and therefore Zechariah speaks of the rough garments of the false prophets, which they also wore to deceive (Zech. xiii. 4). Jacob was the first we read of that put sackcloth on his loins, as a token of mourning for Joseph (Gen. xxxvii. 34), signifying thereby that, since he had lost his beloved son, he considered himself as reduced to the meanest and lowest condition of life.

The dress of the women differed from that of the men, chiefly

in the outer garments, in the quality of the materials, which were of lighter texture, and in their wearing a veil. Rings, necklaces, pendants, and other ornaments, still worn by the fair sex, formed part of the apparel of the Israelitish ladies; and, like the oriental women of our time, they tinged their eyelids with the powder of lead ore. Thus Jezebel did, who in 2 Kings ix. 30 is said to have painted her face; and Job's youngest daughter (xlii. 14) had a name (Keren-happuch, that is, the horn of *pouk* or lead ore) in reference to this practice.

Mirrors formed an important accompaniment to the female wardrobe; anciently they were made of molten brass polished, and were carried in the hand.

CHAPTER III.

MARRIAGE CUSTOMS OF THE HEBREWS.

MARRIAGE was regarded by the Hebrews as a sacred obligation; and celibacy was accounted a great reproach. Polygamy was tolerated, but not authoritatively allowed. The concubines, of whom we read, were secondary or inferior wives, whose children did not inherit the father's property, except on failure of issue by the primary or more honourable wives. Thus, Sarah was Abraham's primary wife, by whom he had Isaac, who was the heir of his wealth. But, besides her, he had two concubines, namely, Hagar and Keturah; by these he had other children, whom he distinguished from Isaac; for it is said "he gave them gifts, and sent them away while he yet lived" (Gen. xxv. 5, 6).

No particular form appears to have been used by the Hebrews — at least none was enjoined to them by Moses — in joining man and wife together. Mutual consent, followed by consummation, was deemed sufficient. The manner in which a daughter was demanded in marriage is described in the case of Shechem, who desired to marry Dinah the daughter of Jacob (Gen. xxxiv. 6—12); and the nature of the contract, together with the mode of solemnizing the marriage, is described in Gen. xxiv. 50, 51, 57, 67. There was indeed a previous espousal or betrothing, which was a solemn promise of marriage, made by the man and woman,

each to the other, at such a distance of time as they agreed upon. This was done sometimes by writing, sometimes by the delivery of a piece of silver to the bride in presence of witnesses, as a pledge of their mutual engagements. After such espousal was made (which was generally when the parties were young), the woman continued with her parents several months, if not some years (at least till she was arrived at the age of twelve), before she was brought home, and her marriage consummated. That it was the practice to betroth the bride some time before the consummation of the marriage is evident from Deut. xx. 7. Thus we find that Samson's wife remained with her parents a considerable time after the espousal (Judges xiv. 8). If, during the time between the espousal and the marriage, the bride were guilty of any criminal correspondence with another person, contrary to the fidelity she owed to her bridegroom, she was treated as an adulteress. Among the Israelites, and generally throughout the east, marriage was considered as a sort of purchase, which the man made of the woman he desired to marry; and therefore in contracting marriages, as the wife brought a portion to the husband, so the husband was obliged to give her or her parents money or presents in lieu of this portion. (See instances in Gen. xxix. 18, xxxiv. 12; 1 Sam. xviii. 25.) The nuptial solemnity was celebrated with great festivity and splendour. The parable of the ten virgins in Matt. xxv. gives a good idea of the customs practised on these occasions.

Marriage was dissolved among the Israelites by divorce as well as by death. Our Saviour tells us, that Moses suffered this only because of the hardness of their heart, but from the beginning it was not so (Matt. xix. 8); meaning that it was permitted only to prevent greater evils, such as murders, adulteries, &c.; and he expressly limited the permission of divorce to the single case of adultery (Matt. v. 31, 32). Nor was this limitation unnecessary; for at that time it was common for the Jews to dissolve this sacred union upon very slight and trivial pretences.

The Levirate law (as it has been called) deserves notice. A man was required to take his brother's wife, if he had died childless, in order to raise up seed to his brother. This practice appears to have been customary in a very early age (Gen. xxxviii. 8; Deut. xxv. 5).

CHAPTER IV.

BIRTH, EDUCATION, ETC. OF CHILDREN.

In the east, child-birth is to this day an event of but little difficulty; and mothers were originally the only assistants of their daughters, any further aid being deemed unnecessary; though midwives were sometimes employed (Gen. xxxv. 17, xxxviii. 28; Exod. i. 19). The birth of a son was celebrated as a festival, which was solemnized in succeeding years with renewed demonstrations of joy, especially in the case of sovereign princes (Gen. xl. 20; Job i. 4; Matt. xiv. 6). The birth of a son or daughter rendered the mother ceremonially unclean for a certain period.

On the eighth day after its birth the son was circumcised, and received a name. The first-born son enjoyed peculiar privileges. He received a double portion of the estate: he was the priest of the whole family; and he had pre-eminence and a certain degree of authority over those who were younger. The sons remained till the fifth year in the care of the women; after which the father took charge of them, and instructed them or caused them to be instructed, in the arts and duties of life, and in the law of Moses (Deut. vi. 20—25, xi. 19). The daughters rarely went out unless sent for a specific purpose. Where there were no children, adoption — or the taking of a stranger into a family, in order to make him a part of it, acknowledging him as a son and heir to the estate — was practised. The elder Hebrews, indeed, do not appear to have had recourse to adoption; and Moses is silent concerning it in his laws. It was, however, common in the time of Christ; and St. Paul has many beautiful allusions to it in his epistles.

CHAPTER V.

ON THE CONDITION OF SLAVES, AND THE CUSTOMS RELATING TO THEM, MENTIONED OR ALLUDED TO IN THE NEW TESTAMENT.

Slavery is of very remote antiquity; and, when Moses gave his laws to the Israelites, finding it already established, he did not abolish it, but restrained it by various regulations

Slaves were acquired in different ways, viz. 1. By captivity (Deut. xx. 14, xxi. 10—14); 2. By debt, when persons, being poor, were sold for payment of their debts (2 Kings iv. 1; Matt. xviii. 25); 3. By committing a theft, without the power of making restitution (Exod. xxii. 2, 3; Neh. v. 4, 5); and, 4. By birth, when persons were born of married slaves. These are termed "born in the house" (Gen. xiv. 14, xv. 3, xvii. 23, xxi. 10), "home-born" (Jer. ii. 14), and the "sons" or children of "handmaids" (Psal. lxxxvi. 16, cxvi. 16). Abraham had slaves "bought with his money" (Gen. xvii. 23; see also Lev. xxv. 44).

Slaves received both food and clothing, for the most part of the meanest quality, but whatever property they acquired belonged to their lords: hence they are said to be worth double the value of a hired servant (Deut. xv. 18). They formed marriages at the will of their master; but their children were slaves, and were often attached and faithful to him as to a father; on which account the patriarchs trusted them with arms (Gen. xiv. 14, xxxii. 6, xxxiii. 1). Their duty was to execute their lord's commands, whether in tending cattle and in rural affairs, or in other service; and, though the lot of some was hard, yet, under a gentle master, it was tolerable (Job xxxi. 13). There was, however, to be a wide difference between the treatment of a foreign and that of an Israelitish slave (Lev. xxv. 39—46). When the eastern people have no male issue, they frequently (as in Barbary) marry their daughters to their slaves: so Sheshan did, who gave his daughter to his Egyptian servant [slave] Jarha (see 1 Chron. ii. 34, 35). Various regulations were made by Moses to ensure the humane treatment of slaves; among which the three following are particularly worthy of notice:—1. Hebrew slaves were to continue in slavery only till the seventh year, when they might return to liberty; and their masters could not detain them against their wills. If they were desirous of continuing with their master, they were to be brought to the judges; before whom they were to make a declaration, that for this time they disclaimed the privilege of the law; and they had their ears bored through with an awl against the doorposts of their master's house, after which they had no longer any power of recovering their liberty until the next year of jubilee,

after forty-nine years (Exod. xxi. 5, 6). 2. If a Hebrew by birth were sold to a stranger or alien dwelling in the vicinity of the land of Israel, his relations might redeem him; or he might redeem himself if he were able, paying in proportion to the number of years that remained, until the year of jubilee (Lev. xxv. 47—55). 3. Lastly, if a slave of another nation fled to the Hebrews, he was to be received hospitably, and on no account to be given up to his master (Deut.xxiii. 15, 16).

Although Moses inculcated the duty of humane treatment towards slaves, and enforced his statutes by various strong sanctions, yet it appears from Jer. xxxiv. 8—22 that their condition was sometimes very wretched; and in later times, among the Greeks and Romans, it was, in general, truly miserable. Being for the most part captives taken in war, they were bought and sold like beasts of burden, and were at the mercy of their owners, who had an absolute right over their lives, and who branded them, if they had run away. To the practice of buying, purchasing, and branding slaves, St. Paul has several fine allusions. See particularly 1 Cor. vi. 20, vii. 23; and Gal. vi. 17. The confinement of slaves in mines appears to be referred to in Matt. viii. 12, and xxii. 13; and crucifixion was a punishment almost exclusively reserved for them; whence St. Paul takes occasion to illustrate the love of Christ, as before observed (p. 306).

CHAPTER VI.

DOMESTIC CUSTOMS AND USAGES OF THE HEBREWS.

Various are the modes of address and politeness which custom has established in different nations. Ordinary formulæ of salutation among the Israelites were "The Lord be with thee!" "The Lord bless thee!" and "Blessed be thou of the Lord!" but the most common was "Peace (that is, may all manner of prosperity) be with thee!" Judges xix. 20; Ruth ii. 4; 1 Sam. xxv. 6; 2 Sam. xx. 9; Psal. cxxix. 8). In the later period of the Jewish polity, much time appears to have been spent in the rigid observance of

these ceremonious forms, which are alluded to in Matt. x. 12. See also 2 Kings iv. 29.

Respect was shown to persons on meeting, by the salutation of "Peace be with you!" and laying the right hand upon the bosom; but, if the person addressed was of the highest rank, they bowed to the earth. Thus "Jacob bowed himself to the ground seven times until he came near to his brother Esau" (Gen. xxxiii. 3). Sometimes they kissed the hem of the person's garment, and even the dust on which he had to tread (Psal. lxxii. 9; Zech. viii. 23; Luke viii. 44; Acts x. 25). Near relations and intimate acquaintances kissed each other's hands, head, neck, beard (which on such occasions only could be touched without affront), or shoulders (Gen. xxxiii. 4, xlv. 14; 2 Sam. xx. 9; Luke xv. 20; Acts xx. 37).

Whenever the common people approached their prince, or any person of superior rank, it was customary for them to prostrate themselves before them. The allusions to this practice, in the Old and New Testaments, are very numerous; as well as to the making of presents to superiors (see particularly Matt. ii. 11).

When any person visited another, he stood at the gate and knocked, as, indeed, is the custom with ourselves, or called aloud, until the person on whom he called admitted him (2 Kings v. 9—12; Acts x. 17, xii. 13, 16). Visitors were always received and dismissed with great respect. On their arrival, water was brought to wash their feet and hands (Gen. xviii. 4, xix. 2); after which the guests were anointed with oil. David alludes to this in Psal. xxiii. 5, and Solomon in Prov. xxvii. 9. The same practice obtained in our Saviour's time (Luke vii. 44—46).

The Israelites rose early, about the dawn of day, when they took a slight breakfast. They dined about eleven in the forenoon, and supped, probably the most important meal, at five in the afternoon, or later. Their food consisted principally of bread, milk, rice, vegetables, honey, and sometimes of locusts, except at the appointed festivals, or when they offered their feast-offerings: at these times they ate animal food, for which we read of their lusting in the wilderness (Numb. xi. 4). But they were prohibited from eating the flesh of certain animals (Lev. xi.; Deut. xiv.), and with people of another religion. The pottage which Jacob had prepared, and which was so tempting to Esau as to make him sell

his birthright, shows the simplicity of the ordinary diet of the patriarchs. Isaac in his old age longed for "savoury meat," which was accordingly prepared for him (Gen. xxvii. 4, 17); but this was an unusual thing. The feast with which Abraham entertained the three angels was a calf, new cakes baked on the hearth, together with butter (*ghee*) and milk (Gen. xviii. 6—8). We may form a correct idea of the usual diet of the Hebrews by the articles which were presented to David on various occasions by Abigail (1 Sam. xxv. 18), by Ziba (2 Sam. xvi. 1), and by Barzillai (2 Sam. xvii. 28, 29). Their ordinary beverage was water, which was drawn from the public wells and fountains (John iv. 6, 7), and which was to be refused to no one (Matt. xxv. 35; John iv. 9). Wine of different sorts, which was preserved in skins, was also drunk by the Israelites, after their settlement in the land of Canaan. Red wine seems to have been the most esteemed (Prov. xxiii. 31; Rev. xiv. 20). The women did not usually appear at table in entertainments with the men. This would have been, as it is at this day throughout the east, an indecency. Thus "Vashti the queen made a feast for the women in the royal house, which belonged to Ahasuerus" (Esth. i. 9); while the Persian monarch was feasting his nobles.

The Hebrews anciently sat at table as we do now; afterwards, they imitated the Persians and Chaldeans, who reclined on table-beds or couches while eating; some traces of these couches are observed in Amos (vi. 4, 7), Ezekiel (xxiii. 41), and Tobit (ii. 4); but this practice was not general (see p. 360). We see expressions in the sacred authors of those times, which prove that they sat at table. At Ahasuerus's banquet (Esth. i. 6) the company lay on beds, and also at that which Esther gave the king and Haman (Esth. vii. 8). Our Saviour in like manner reclined at table, when Mary of Bethany anointed his feet with perfume (Matt. xxvi. 7), and when John, at the last supper, rested his head on his bosom (John xiii. 25).

When persons journeyed, they provided themselves with every necessary: women and rich men frequently travelled on asses or camels, which carried not only their merchandize, but also their household goods and chattels. The Jews often travelled in caravans or companies (as the inhabitants of the east do to this day),

especially when they went up to Jerusalem at the three great annual festivals. The company, among which Joseph and Mary supposed Jesus to have been on their return from the passover, when he was twelve years old (Luke ii. 42—44), was one of these caravans.

In the east, inns, such as we have in Europe, are unknown, except where they have been introduced by European intercourse. Shelter is all that the khans or caravanserais afford; and it is doubtful whether they are alluded to in the Old Testament. The word rendered "inn" Gen. xlii. 27, xliii. 21; Exod. iv. 24, means only halting-place, *i.e.* of the caravan. Hence hospitality was deemed a sacred duty incumbent upon every one. The sacred writings exhibit several instances of hospitality exercised by the patriarchs (Gen. xviii. 2, 3, &c., xix. 1—3). St. Paul and St. Peter frequently enforce the sacred duty of hospitality.

CHAPTER VII.

ON THE OCCUPATIONS, ARTS, AND SCIENCES OF THE HEBREWS.

Section I.—Rural and Domestic Economy of the Hebrews.

Agriculture, including the rearing and tending of cattle, was the principal occupation of the patriarchs and their families; and in succeeding ages we find the greatest men, as Moses, David, and others, engaged in husbandry or the tending of cattle. All the Mosaic statutes, indeed, were admirably calculated to encourage agriculture, as the chief basis of national prosperity, and also to preserve the Israelites detached from the surrounding idolatrous nations.

Although the Scriptures do not furnish us with any details respecting the state of agriculture in Judæa, yet we may collect from various passages many interesting hints that will enable us to form a tolerably-correct idea of the high state of its cultivation. With the use of manures the Jews were unquestionably acquainted. Salt, either by itself, or mixed in the dunghill in

order to promote putrefaction, is especially mentioned as one article of manure (Matt. v. 13; Luke xiv. 34, 35); and, as the river Jordan annually overflowed its banks, the mud deposited when its waters subsided must have served as a valuable irrigation and top-dressing, particularly to the pasture lands upon its banks. It is probable that, after the waters had thus subsided, seed was sown on the wet soft ground; to which allusion may be made Eccles. xi. 1; Isai. xxxii. 20.

The method of managing the ground, and preparing it for the seed, was much the same with the practice of the present times; for Jeremiah speaks of ploughing up the fallow ground (Jer. iv. 3), and Isaiah of harrowing, or breaking up the clods (Isai. xxviii. 24).

Moses, for wise reasons doubtless, gave a positive injunction, that they should not sow their fields with mingled seed. The kinds of grain sown by the Jews were fitches, cummin, wheat, barley, and rye (Isai. xxviii. 25): there were three months between their sowing and their first reaping, and four months to their full harvest; their barley-harvest was at the passover, and their wheat-harvest at pentecost. The reapers made use of sickles, and according to the present custom they filled their hands with the corn, and those that bound up the sheaves their bosom: there was a person "set over the reapers" (Ruth ii. 5) to see that they did their work, that they had provision proper for them, and to pay them their wages. Women were employed in reaping as well as the men. The poor were allowed the liberty of gleaning; though the land-owners were not bound to admit them immediately into the field as soon as the reapers had cut down the corn and bound it up in sheaves, but after it was carried off: they might also choose those among the poor, whom they thought most worthy, or most necessitous. The conclusion of the harvest, or carrying home the last load, was a season of joyous festivity, and was celebrated with a harvest-feast (Psal. cxxvi. 6; Isai. ix. 3, xvi. 9, 10). The corn, being pulled or cut, and carried in waggons or carts (Amos ii. 13), was either laid up in stacks (Exod. xxii. 6) or barns (Matt. vi. 26, xiii. 30; Luke xii. 18, 24), and, when threshed out, was stored in granaries or garners (Psal.

cxliv. 13; Matt. iii. 12). David had "store-houses in the fields, in the cities, and in the villages, and in the castles" (1 Chron. xxvii. 25).

After the grain was carried into the barn, the next process was to thresh or beat the corn out of the ear; this was performed in various ways. Once it is said to be done by horsemen (Isai. xxviii. 28); generally by oxen. This mode of threshing is expressly referred to by Hosea (x. 11), and in the prohibition of Moses against "muzzling the ox that treadeth out the corn" (Deut. xxv. 4), and it obtains in India and elsewhere to this day. Other modes of threshing are mentioned in Judges vi. 11; 1 Chron. xxi. 20; and Isai. xxviii. 27, 28. When the corn was thus threshed and winnowed (Isai. xxx. 24), it was dried in the sun or roasted in a pan or on an iron plate. This is called "parched corn" (Lev. xxiii. 14; 1 Sam. xvii. 17, and xxv. 18), and was sometimes used in this manner for food, without any further preparation; eaten with bread or instead of it. The process of grinding was performed either in mortars or mills, both of which are mentioned in Numb. xi. 8; but mills were chiefly employed for this purpose; and they were deemed of such use and necessity, that the Israelites were strictly forbidden to take the nether or upper mill-stone in pledge; the reason of which is added, because this was taking a man's life in pledge (Deut. xxiv. 6), intimating that, when the mill ceases to grind, people are in danger of being starved.

The grinding at mills was accounted an inferior sort of work; and therefore prisoners and captives were generally put to it. To this work Samson was set, while he was in the prison-house (Judges xvi. 21). There hand-mills were usually kept, by which prisoners earned their living. The expression in Isaiah xlvii. 2, "Take the mill-stones and grind meal," is part of the description of a slave; but for the most part the women-servants were employed in this drudgery, as is evident from Matt. xxiv. 41. Grinding was customary not only among the Jews but also among the Egyptians and Chaldeans, as appears from Exod. xi. 5, and Lam. v. 13. The various processes of agriculture have furnished the sacred writers with numerous beautiful allusions.

Palestine abounded with generous wine; and in some districts the grapes were of superior quality. That allotted to Judah was

celebrated on this account. In or near this district were the vales of Sorek and of Eshcol; and the cluster, which the Hebrew spies carried from this last place, was so large as to be borne on a staff between two of them (Numb. xiii. 23): Lebanon (Hos. xiv. 7) and Helbon (Ezek. xxvii. 18) were likewise celebrated for their exquisite wines (see p. 369). Grapes were also dried into raisins (1 Sam. xxv. 18; 2 Sam. xvi. 1).

The ancient Hebrews were very fond of gardens, refreshing for the shade they afforded, and cooled by the waters with which they were irrigated. They are frequently mentioned in the sacred writings: thus we read of gardens of nuts and of pomegranates (Sol. Song, iv. 13, vi. 11). Besides these and other fruits, which were common in Judæa (as dates, figs, &c.), they had regular plantations of olives, the oil expressed from which furnished a profitable article of commerce with the Tyrians (Ezek. xxvii. 17 compared with 1 Kings v. 11); and, among the judgments with which God threatened the Israelites for their sins, it was denounced, that, though they had olive-trees through all their coasts, yet they should not anoint themselves with the oil; for the olive should cast her fruit (Deut. xxviii. 40).

Section II. — On the Arts and Sciences of the Hebrews.

Of the *arts* practised by the Hebrews, in the earlier periods of their history, we have but few notices in the sacred writings. From the mention of utensils, ornaments, and other things, which imply some acquaintance with the arts, in the book of Genesis, it is evident that considerable progress must have been made in the time of Noah; and it is scarcely credible that the Hebrews could have resided for centuries in Egypt, without acquiring some knowledge of those arts which their masters are allowed to have possessed. Soon after the death of Joshua, a place was expressly allotted to artificers; for, in the genealogy of the tribe of Judah, delivered in 1 Chron. iv. 14, we read of a place called "the valley of craftsmen," and (vv. 21, 23) of a family of workmen of "fine linen," and another of "potters;" and, when Jerusalem was taken by Nebuchadnezzar, the enemy "carried away all the craftsmen and

smiths" (2 Kings xxiv. 14). But, as a proof that their skill in manufactures and trade therein could not be very extensive, we find that the prophet Ezekiel (chap. xxvii.), in describing the kinds of merchandize which came to Tyre, mentions nothing as being brought thither from Judæa, except wheat, oil, grapes, and balm, which were all the natural products of their soil. From Prov. xxxi. 13, 21, 22, it appears that the mistresses of families usually made the clothing for their husbands, their children and themselves.

Their knowledge in the *liberal arts* does not seem to have greatly exceeded their skill in mechanics. They knew but little of astronomy and the motions of the heavenly bodies. Solomon indeed was a noble pattern of knowledge and wisdom. His skill in natural philosophy is sufficiently indicated, when we are told, that "he spake of trees, from the cedar-tree that is in Lebanon, even to the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes" (1 Kings iv. 33). His books of Proverbs and Ecclesiastes abundantly inform us what skill he had in ethics, economy, and politics; but, as the wonderful talents, with which he was endued, were the immediate gift of God, and in compliance with his special request for divine wisdom (2 Chron. i. 7—12), so singular an instance is no rule, by which we ought to judge of the genius of the whole nation.

Nor did *building* or *architecture* attain much perfection prior to the reign of the accomplished Solomon. We read, indeed, before the Israelites came into the land of Canaan, that Bezaleel and Aholiab with others (who were employed in the construction of the tabernacle) excelled "in all manner of workmanship" (Exod. xxxv. 30—35, xxxvi. 1); still, in the days of Solomon, when the Israelites were at rest from all their enemies, and at full freedom to follow out improvements of every kind, they had no professed artists that could undertake the work of the temple; so that Solomon was obliged to send to Hiram, king of Tyre, for a skilful workman (2 Chron. ii. 13, 14), by whose direction the temple was built after the model given by David, and all the curious furniture of it finished. It is true that the person so sent was by one parent of Hebrew origin; and we are also told that there were "cunning

men for every manner of work" (1 Chron. xxii. 15) in Israel. Later we find native artisans employed in carpentry and building (2 Kings xii. 11—14, xxii. 4—6). Various manufacturers are also mentioned, potters (Jer. xviii. 2—4), fullers (2 Kings xviii. 17; Mal. iii. 2). And, subsequently, it was incumbent on all parents, so the Talmudists taught, to have their children instructed in some art or handicraft.

The origin of *writing* is not mentioned in the Scriptures; but it was unquestionably known in the very earliest ages, whether originally taught by God himself, or invented by human skill, has been a question. Shortly after the deliverance of Israel from Egypt, on occasion of the attack made on them by Amalek, we find a command given to Moses to write a memorial (Exod. xvii. 14), in terms which imply that the art was then well known. And, shortly after, the ten commandments were engraven on tables of stone, *written with the finger of God* (Exod. xxxi. 18). We subsequently frequently hear of writing and of books. But the art of engraving was practised long before. Thus there is mention of Judah's signet (Gen. xxxviii. 18, 25). And, when the robes of the high priest were prepared, the names of the tribes were engraven on the stones of the shoulder-pieces, and the breastplate (Exod. xxxix. 6, 14); also on the plate of the mitre was the inscription, "Holiness to the Lord" (v. 30).

Writing materials were of various kinds. Paper made of the papyrus (Isai. xix. 6, 7) is of great antiquity. Palm and other leaves are used in the east to the present day. The skins of animals carefully prepared were also employed. These could easily be rolled up (see p. 330). Hence we read of the "roll of a book" (Psal. xl. 7; Jer. xxxvi. 2). The Egyptians sometimes wrote on linen; and in later times parchment or vellum came into use. The best was made at Pergamos, whence it was called *charta Pergamena*. St. Paul mentions this substance, 2 Tim. iv. 13.

In Job xix. 24, and in Jer. xvii. 1, there is mention made of pens of iron, with which they made the letters, when they engraved on stone or other hard substances; but for softer materials they, in all probability, made use of quills or reeds; for we are told of some in the tribe of Zebulun who handled "the pen of the writer" (Judges v. 14). The Psalmist alludes to the "pen of

a ready writer" (Psal. xlv. 1); and Baruch wrote the words of Jeremiah with ink in a book (Jer. xxxvi. 18).

Of the poetry and music of the Hebrews we have more ample information.

The genius of their *poetry* having been already discussed in pp. 211—215, it is sufficient here to remark, that the effusions of the inspired Hebrew muse infinitely surpass in grandeur, sublimity, beauty, and pathos, all the most celebrated productions of Greece and Rome. The eucharistic song of Moses, composed on the deliverance of the Israelites and their miraculous passage of the Red sea (Exod. xv. 1—19), is an admirable hymn, full of strong and lively images. The song of Deborah and Barak (Judges v.), and that of Hannah, the mother of Samuel (1 Sam. ii. 1—10), have many excellent flights, and some noble and sublime raptures. David's lamentation on the death of Saul and Jonathan (2 Sam. i. 19—27) is an incomparable elegy. The gratulatory hymn (Isai. xii.) and Hezekiah's song of praise (Isai. xxxviii.) are worthy of every one's attention. The prayer of Habakkuk (iii.) contains a sublime description of the divine majesty. Besides these single hymns we have the books of Job, Psalms, Proverbs, Ecclesiastes, Canticles, and Lamentations; all of which were composed by different poets, according to the usage of those times. The Psalms are a great store-house of heavenly devotion, full of affecting and sublime thoughts, and with a variety of expressions admirably calculated to excite a thankful remembrance of God's mercies, and for moving the passions of joy and grief, indignation and zeal. They consist mostly of pious and affectionate prayers, holy meditations, and exalted strains of praise and thanksgiving, intermingled with sublime descriptions, and most beautiful allusions.

Their sacred songs were accompanied with *music*, the nature of which it is now as difficult to determine as it is to ascertain with precision the various musical instruments which were in use, without entering into details inconsistent with the plan of this volume. Referring the reader, therefore, to the larger work, in which the author has attempted to collect the most probable accounts, he will only remark here, that, if any conclusions may be drawn concerning the Hebrew music from its effects, it must have had high excellence. The sacred history has recorded several

examples of the power and charms of music to sweeten the temper, to compose and allay the passions of the mind, to revive the drooping spirits, and to dissipate melancholy. It had this effect on Saul, when David played to him on his harp (1 Sam. xvi. 16, 23). And, when Elisha was desired by the kings of Israel and Judah to tell them what their success against the king of Moab would be, the prophet had a minstrel brought unto him; and, when he played, it is said that the "hand of the Lord came upon him" (2 Kings iii. 15); not that the gift of prophecy was the natural effect of music, but the meaning is that music disposed the organs, the humours, and, in short, the whole mind and spirit of the prophet, to receive these supernatural impressions.

But music was not exclusively confined to religious worship. From Gen. xxxi. 27; Isai. v. 12, and xxiv. 8, it appears that music was often employed on solemn occasions of entertaining friends, and also at other entertainments. That music and dancing were used among the Jews at their feasts in later ages may be inferred from the parable of the prodigal son (Luke xv. 25). Further, dancing was also an ordinary concomitant of music among the Israelites: sometimes it was used on a religious account. Thus, Miriam with her women glorified God (after the deliverance from the Egyptians) in dances as well as songs (Exod. xv. 20); and David danced after the ark (2 Sam. vi. 14—16). It was a thing common at the Jewish feasts (Judges xxi. 19—21), and in public triumphs (Judges xi. 34), and at all seasons of mirth and rejoicing (Psal. xxx. 11; Jer. xxxi. 4, 13; Luke xv. 25). The idolatrous Hebrews made it a part of the worship which they paid to the golden calf (Exod. xxxii. 19). The Amalekites danced after their victory at Ziklag (1 Sam. xxx. 16); and Job makes it part of the character of the prosperous wicked (that is, of those who, placing all their happiness in the enjoyments of sense, forget God and religion), that their children dance (Job xxi. 11). The dancing of the profligate Herodias's daughter pleased Herod so highly, that he promised to give her whatever she asked, and accordingly, at her desire, and, in compliment to her, he commanded John the Baptist to be beheaded in prison (Matt. xiv. 6—8).

Section III.—On the Commerce of the Hebrews.

The Scriptures do not afford us any example of trade, more early than those caravans of Ishmaelites and Midianites, to whom Joseph was perfidiously sold by his brethren. Subsequently, the most distinguished merchants of ancient times were the Phœnicians, whose first metropolis was Sidon; but afterwards Tyre became their great emporium; the commerce of which is particularly described in Isai. xxiii. and Ezek. xxvii., xxviii.

A great deal of the trade appears to have been carried on by land: hence ships are rarely mentioned in the Old Testament before the times of David and Solomon. Though chariots were not unknown to the ancient inhabitants of the east, yet they chiefly transported their merchandize across the desert on camels, a hardy race of animals, admirably adapted by nature for this purpose; and, lest they should be plundered by robbers, the merchants used to travel in large bodies (see pp. 369, 370), which are called caravans; or in smaller companies termed *kafilés* or *kaflés* (Gen. xxxvii. 25; Job vi. 18, 19; Isai. xxi. 13).

Although the land of Canaan was, from its abundant produce, admirably adapted to commerce, yet Moses enacted no laws in favour of trade; because the Hebrews, being specially set apart for the preservation of true religion, could not be dispersed among idolatrous nations, without being in danger of becoming contaminated with their abominable worship. He therefore only inculcated the strictest justice in weights and measures (Lev. xix. 36, 37; Deut. xxv. 13—15), and left the rest to the wisdom of future ages and governors. David may be considered as the founder of the foreign commerce of the Hebrews; and, besides the facilities for traffic, which he obtained by subduing the kingdom of Edom, and making himself master of the two ports of Elath and Ezion-geber, on the Red sea, the commercial relations, which he had established with Hiram king of Tyre, were still further extended by Solomon.

Solomon's ships, conducted by Tyrian navigators, sailed in company with those of Hiram to some rich countries, called Ophir (most probably Sofala, on the eastern coast of Africa), and Tarshish, possibly on the south coast of Spain. The voyage required

three years to accomplish it; yet, notwithstanding the length of time employed, the returns in this new channel of trade were prodigiously great and profitable, consisting of gold, silver, precious stones, valuable woods, and some exotic animals, as apes and peacocks. We have no information concerning the articles exported in this trade. Solomon also established a commercial correspondence with Egypt; whence he imported horses, chariots, and fine linen-yarn; the chariots cost six hundred and the horses one hundred and fifty shekels of silver each (1 Kings x. 28, 29; 2 Chron. i. 16, 17).

After the division of the kingdom, Edom being in that portion which remained in the house of David, the Jews appear to have carried on the oriental trade from the two ports of Elath and Ezion-geber, especially the latter, until the time of Jehoshaphat, whose fleet was wrecked there (1 Kings xxii. 48; 2 Chron. xx. 36, 37). During the reign of Jehoram, the wicked successor of Jehoshaphat, the Edomites shook off the yoke of the Jewish sovereigns, and recovered their ports. From this time the Jewish traffic, through the Red sea, ceased till the reign of Uzziah; who, having recovered Elath soon after his accession, expelled the Edomites thence, and, having fortified the place, peopled it with his own subjects, who renewed their former commerce. This appears to have continued till the reign of Ahaz, when Rezin, king of Damascus, having oppressed and weakened Judah in conjunction with Pekah, king of Israel, took advantage of this circumstance to seize Elath; whence he expelled the Jews, and planted it with Syrians. Shortly after, Tiglath-pileser, king of Assyria, conquered Rezin. Thus finally terminated the commercial prosperity of the kingdoms of Judah and Israel. After the captivity, indeed, during the reigns of the Asmonæan princes, the Jews became great traders; and, throughout the period of time comprised in the New Testament history, Joppa and Cæsarea were the two principal ports; and corn continued to be a staple article of export to Tyre (Acts xii. 20).

The most ancient mode of carrying on trade was by way of barter, or the exchanging of one commodity for another; a practice which obtains in some places even to this day. Although the Scriptures frequently mention gold, silver, brass, and money,

yet the use of coin or stamped money appears to have been of late introduction among the Hebrews. Simon Maccabæus is the first Jewish prince who is recorded to have coined money, which privilege was granted to him by Antiochus Sidetes, king of Syria (1 Macc. xv. 6). Before that time all payments were made by weight. Weights and measures were regulated at a very early period in Asia. Moses (as before said) made enactments concerning them for the Hebrews; and both weights and measures, which were to serve as standards for form and contents, were deposited first in the tabernacle, and afterwards in the temple, under the cognizance of the priests. On the destruction of Solomon's temple, these standards necessarily perished; and, during the captivity, the Hebrews adopted the weights and measures of their masters.

For tables of the weights, measures, and money used in commerce, and mentioned in the bible, the reader is referred to No. I. of the Appendix to this volume.

CHAPTER VIII.

AMUSEMENTS OF THE HEBREWS — ALLUSIONS TO THEATRES, TO THEATRICAL PERFORMANCES, AND TO THE GRECIAN GAMES, IN THE NEW TESTAMENT.

The whole design of the Mosaic institutes, which was to preserve the knowledge and worship of the true God among the Israelites, will sufficiently account for their silence respecting recreations and amusements. Although no particular circumstances are recorded on this subject, we meet with a few detached facts which show that the Hebrews were not entirely destitute of amusements.

I. The various events incident to *domestic life* afforded occasions for festivity. Thus Abraham made a great feast on the day when Isaac was weaned (Gen. xxi. 8). Weddings were always seasons of rejoicing: so also were the seasons of sheep-shearing (1 Sam. xxv. 36; 2 Sam. xiii. 23), and harvest-home. To which may be added the birth-days of sovereigns (Gen. xl. 20; Mark vi. 21). Of most of these festivities music and dancing were the accompaniments.

II. *Military sports* and exercises appear to have been common in the earlier periods of the Israelitish history. By these the Hebrew youth were taught the use of the bow (1 Sam. xx. 20, 35—40), or the hurling of stones from a sling with unerring aim (Judges xx. 16; 1 Chron. xii. 2).

III. Among the great changes effected in the manners and customs of the Jews, subsequently to the age of Alexander the Great, may be reckoned the introduction of *gymnastic sports*, *theatrical performances*, and *games*, in imitation of those celebrated by their Grecian conquerors. Games were first introduced into Jerusalem by the profligate high priest Jason, in the reign of Antiochus Epiphanes (2 Macc. iv. 9—15). The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabæan princes, put an end to these spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B.C. 7), built a theatre at Jerusalem, and also a capacious amphitheatre, without the city, in the plain; and who also erected similar edifices at Cæsarea, and appointed games to be solemnized every fifth year with great splendour, and amid a vast concourse of spectators, who were invited by proclamation from the neighbouring countries. The Gentiles were highly delighted with these exhibitions, which were so utterly repugnant to the laws and customs of the Jews, that they regarded them with the utmost horror and detestation (Josephus, Ant. Jud. lib. xv. cap. 8, §§ 1, 2. De Bell. Jud. lib. i. cap. 21, § 8).

The epistles of St. Paul, being for the most part addressed to Gentiles, abound with elegant illustrations drawn from the theatre. Thus, in 1 Cor. vii. 29—31 he refers to the personification of the woes of others, which was common on the stage, while the heart continued unaffected with them, and also to the rapid shifting of the scenes. In 1 Cor. iv. 9 he alludes to the barbarous practice then common in the Roman amphitheatre, where the *bestiarii*, who in the morning combated with wild beasts, had armour with which to defend themselves, and to slay their antagonists; but the last, those who were exposed at noon, were naked and unarmed, and "set forth" (as our version renders it) to certain and cruel death.

IV. But the most splendid and renowned solemnities were the Olympic games, solemnized every fifth year, in the presence of a cloud of witnesses and spectators, assembled from almost every part of the then known world. The exercises at these games consisted principally in running, wrestling, and the chariot-race. The candidates were to be freemen and Greeks of unimpeachable character; and they were subjected to a long and severe regimen. On the day appointed, the names of the candidates were called over by the heralds; and, on a given signal, those who engaged in the foot-race rushed forward towards the goal, in the presence of the assembled multitude, and especially of the Hellanodics, persons venerable for their years and character, who were appointed judges of the games, and whose province it was to distribute chaplets composed of the fading sprigs of the wild olive, and palm branches, which were conspicuously exposed to the view of the candidates. The knowledge of these circumstances throws much light on those animating exhortations of St. Paul, in 1 Cor. ix. 24, 25; Phil. iii. 12—14; 2 Tim. iv. 7, 8; and Heb. xii. 1—3, 12, 13. Also, in 1 Cor. ix. 26, 27, he alludes to the practice of those who engaged in boxing, as well as to the previous discipline to which all candidates were subjected.

CHAPTER IX.

ON THE DISEASES MENTIONED IN THE SCRIPTURES — JEWISH MODE OF TREATING THE DEAD — FUNERAL RITES.

Section I. — On the Diseases mentioned in the Scriptures.

The *diseases* to which the human frame is subject would naturally lead men to try to alleviate or to remove them. Hence sprang the art of *medicine*. Anciently it is said to have been the practice to expose the sick on the sides of frequented ways, in order that those persons who passed along, inquiring into the nature of their complaint, might communicate the knowledge of such remedies as had been beneficial to themselves under similar circumstances. The healing art was unquestionably cultivated; but

there is reason to think that the knowledge of the Jews was very limited, and that it extended little beyond the curing of a green wound, or the binding up of fractures. In the case of *internal* disorders, there seems to have been little reliance on the aid of a physician. These maladies were regarded as the immediate effect of the divine anger, and inflicted by evil spirits, as the executioners of his vengeance; and this was the reason why religious people generally had recourse to God only, or to his prophets (see 2 Kings xx. 7), while the irreligious resorted to false gods, and to charms (2 Kings i. 2). Perhaps the physicians to whom Asa applied used superstitious rites (2 Chron. xvi. 12).

Various diseases are mentioned in the sacred writings, as cancers, consumption, dropsy, epilepsy, fevers, hæmorrhoids or piles, leprosy (concerning which see p. 352, *supra*), lunacy, palsy, &c. The disease of Saul appears to have been a true melancholy madness; that of Nebuchadnezzar a hypochondriacal madness; that of Job, an incurable elephantiasis, in which the skin becomes uneven and wrinkled with many furrows, like that of an elephant, whence it takes its name.

In the New Testament we meet with numerous cases of what are termed demoniacal possession. Some have supposed that the demoniacs were only lunatics. But it is evident that the persons, who in the New Testament are said to be "possessed with devils" (more correctly with demons), cannot mean only persons afflicted with some strange disease; for they are evidently (Luke iv. 33—36, 41) distinguished from the diseased. Further, Christ's speaking on various occasions to these evil spirits, as distinct from the persons possessed by them, his commanding them and asking them questions, and receiving answers from them, or not suffering them to speak, and several circumstances relating to the terrible preternatural effects which they had upon the possessed, and to the manner of Christ's evoking them, particularly their requesting and obtaining permission to enter the herd of swine (Matt. viii. 31, 32) and precipitating them into the sea — all these circumstances can never be accounted for by any distemper whatever. The spirits also acknowledged Jesus to be the Messiah (Matt. viii. 29; Mark i. 34, iii. 11, 12). Nor is it any reasonable objection, that we do not read

of such frequent possessions before or since the appearance of our Redeemer upon earth. It seems, indeed, that it was by a special providence that they were permitted to be then more common; in order that that Being who came to destroy the works of the devil, might the more remarkably and visibly triumph over him; and that the machinations and devices of Satan might be more openly defeated, at a time when their power was at its highest, both in the souls and bodies of men; and also, that plain facts might be a sensible confutation of the Sadducean error, which denied the existence of angels or spirits (Acts xxiii. 8), and prevailed among the principal men both for rank and learning in those days. The cases of the demoniacs expelled by the apostles were cases of real possession; and it is a well-known fact, that, in the second century of the Christian era, the apologists for the persecuted believers in the faith of Christ appealed to their ejection of evil spirits as a proof of the divine origin of their religion. Hence it is evident that the demoniacs were not merely insane or epileptic patients, but persons really and truly vexed and convulsed by unclean demons.

Section II.—Hebrew Mode of treating the Dead.—Funeral Rites.

By the law of Moses a dead body conveyed a legal pollution to everything that touched it, even to the very house and furniture, which continued seven days (Numb. xix. 14, 15, 16). And this was the reason why the priests, on account of their daily ministrations in holy things, were forbidden to assist at any funerals but those of their nearest relatives: nay, the very dead bones, though they had lain ever so long in the grave, if dug up, conveyed a pollution to any who touched them; and thus Josiah caused the bones of the false priests to be burnt upon the altar at Bethel (2 Chron. xxxiv. 5), to the intent that these altars, being thus polluted, might be held in the greater detestation.

When the principle of life was extinguished, the first funeral office among the Jews was to close the eyes of the deceased. This was done by the nearest of kin. Thus it was promised to Jacob, when he took his journey into Egypt, that Joseph should

"put his hands upon his eyes" (Gen. xlvi. 4). The next office was the ablution of the corpse. Thus, when Tabitha died, it is said that they "washed" her body, and "laid it in an upper chamber" (Acts ix. 37). This rite was common to both the Greeks and the Romans. In Egypt, it is still the custom to wash the dead body several times. Loud lamentations attended the decease of persons, especially those who were greatly beloved, not only as soon as they had expired (Gen. l. 1), but especially at the time of interment (Gen. l. 10, 11). In later times the Jews hired persons, whose profession it was to superintend and conduct these funeral lamentations (Jer. ix. 17, xvi. 6, 7; Ezek. xxiv. 16—18); so in the time of Christ, minstrels and mourners were hired for this purpose (Matt. ix. 23; Mark v. 38).

After the corpse had been washed it was embalmed with costly spices and aromatic drugs, after which it was closely swathed in linen rollers, probably resembling those of the Egyptian mummies now to be seen in the British Museum. So Nicodemus made preparation for the embalming of Christ (John xix. 39, 40); and Lazarus appears to have been swathed in a similar way, when raised to life again by Christ's omnipotent voice (John xi. 44). At the funerals of some Jewish monarchs, great piles of aromatics were set on fire, in which were consumed their bowels, armour, and other things (2 Chron. xvi. 14; Jer. xxxiv. 5).

The Jews showed great regard for the burial of their dead. To be deprived of interment was deemed one of the greatest dishonours and calamities that could befal any person (Psal. lxxix. 2; Jer. xxii. 19, xxxvi. 30). Their burial-places were in gardens, fields, and the sides of mountains; and over the rich and great were erected splendid monuments. To this practice our Saviour alludes in Matt. xxiii. 27, 29. From Isai. lxv. 4, and Mark v. 5, it would seem that some tombs had cupolas over them which afforded shelter, similar to those which modern travellers in the east have seen and described. Family sepulchres were in gardens (John xix. 41).

A funeral feast commonly succeeded the Jewish burials. Thus, after Abner's funeral was solemnized, the people came to David to eat meat with him, though they could not persuade him to do so.

(2 Sam. iii. 35). He was the chief mourner, and probably had invited them to this banquet. Of this Jeremiah speaks (xvi. 7), where he calls it the "cup of consolation, which they drank for their father or for their mother;" and, accordingly, the place, where this funeral entertainment was made, is called in the next verse "the house of feasting." Hosea calls it the "bread of mourners" (Hos. ix. 4).

The usual tokens of mourning, by which the Jews expressed their grief and concern for the death of their friends and relations, were the rending of their garments, putting on of sack-cloth, sprinkling dust upon their heads, wearing mourning apparel, and covering the face and head (Gen. xxxvii. 34; 2 Sam. xiv. 2, xix. 4).

Anciently, there was a peculiar space of time allotted for lamenting the deceased, which they called "the days of mourning" (Gen. xxvii. 41, and l. 4). Thus, the Egyptians, from regard for the patriarch Jacob, lamented his death "three-score-and-ten days" (Gen. l. 3). The Israelites wept for Moses in the plains of Moab "thirty days" (Deut. xxxiv. 8). Afterwards, among the Hebrews, the funeral mourning was generally confined to "seven days." Thus, besides the mourning for Jacob in Egypt, Joseph and his company set apart "seven days" to mourn for his father, when they approached the Jordan with his corpse (Gen. l. 10). No particular period has been recorded, during which widows mourned for their husbands. Bathsheba is said, generally, to have mourned for Uriah (2 Sam. xi. 26); but her mourning could be neither long nor very sincere. The Jews paid a greater or less degree of honour to their kings after their death, according to the merits of their actions when they were alive. On the death of any prince who had in any way distinguished himself, they used to make lamentations or mournful songs for him. From an expression in 2 Chron. xxxv. 25, "Behold they are written in the Lamentations," we may infer that they had certain collections of this kind of composition. The author of the book of Samuel has preserved those which David composed on occasion of the death of Saul and Jonathan; but we have no remains of the mournful elegy composed by Jeremiah upon the immature death of Josiah, the exemplary king of Judah.

PART IV.

ANALYSIS OF SCRIPTURE.

BOOK I.

INTRODUCTION TO THE OLD TESTAMENT AND APOCRYPHA.

CHAPTER I.

ON THE PENTATEUCH.

Section I. — General Observations on the Pentateuch.

The title, *Pentateuch*, by which the five books of Moses are collectively designated, is a word of Greek original, implying five books or volumes. By the Israelites this portion of Scripture was termed the Law, the Book of the Law, the Law of Moses, &c., because it contains the ecclesiastical and political ordinances prescribed by God to Israel. The rabbins call these books the five-fifths of the law. Among the Greeks the name was ἡ πεντάτευχος, sc. βίβλος; among the Latins, *Pentateuchus*, sc. *liber*.

The Pentateuch forms but one roll or volume in Hebrew manuscripts, divided only into *perashioth* and *sedarim* *, or larger and smaller sections. This collective designation of the five books is of very considerable antiquity, though we have no certain information when it was first introduced. Neither do we know when the five-fold division was made. Josephus mentions it; and some have considered it original. But, as the names commonly given to the respective books are evidently Greek, the division was possibly due to the Septuagint translators.

The Pentateuch is partly historical, commencing with the account of the creation, comprising outlines of the early annals of

* See p. 113.

the world, and detailing more particularly the fortunes of the family of Jacob, till the Israelites, delivered from bondage, had reached the borders of Canaan — a period of 2515 years according to the vulgar computation, or 3765 according to that of Dr. Hales. It contains also a full recital of the code, political, ritual, and moral, of Hebrew law. The language of the Pentateuch is pure Hebrew. Its composition is on the strongest grounds ascribed to Moses; to whom the Jews also attribute Psalms xc.—xcix. The first-named alone, however, of these psalms, can reasonably be believed to be from his pen. The book of Job and some apocryphal works have been also mistakenly imagined to be written by Moses.

Section II. — On the Book of Genesis.

The first book of the Pentateuch is called *Genesis* (γένεσις), from the name it bears in the Septuagint version, the book of "generation" or "production;" because it begins with the account of the production of all things. Its usual title among the Jews is the Hebrew word with which it commences, signifying "In the beginning."

Genesis has been divided into twelve *perashioth* or larger, and forty-three *sedarim* or smaller sections: in our bibles it consists of fifty chapters. It may be considered as comprising

I. The original history of mankind (i.—xi.);

II. The early history of the chosen race (xii.—l.).

The space of time included is 2369 years according to the ordinary computation. Dr. Hales supposes it 3619 years.

Moses is almost universally believed to be the author of this book, but exactly when or where he wrote it can be only matter of conjecture. His object, under divine guidance, would seem to have been two-fold: first, to solve the great problems which have perplexed men's minds, respecting the origin of things and the existence of evil. It is here recorded that the Deity, a Being infinitely above all creatures, formed the worlds in the plenitude of his power; and that man, created upright, by transgression fell. Pantheism, and the Manichean system, therefore, of two original independent principles of good and evil, are repudiated by

this narrative. Moses shows, secondly, how the patriarchal church was grounded upon promise, and preserved the hope, in the woman's seed, of a predicted Redeemer. For prophecies of this Redeemer, see iii. 15, xii. 3, xviii. 18, xxii. 18, xxvi. 4, xxviii. 14, and xlix. 10.

Certain critics have called the opening chapters of Genesis mythical, and have objected to what they term the "unhistoric" character of the book, because it narrates supernatural occurrences. That some facts lie at the basis of the descriptions they would not all of them deny, but they suppose that the literal truth has been embellished by eastern fancy. It must be replied, that the writer gives no hint that he is speaking allegorically, draws no line of demarcation between the supposed mythos and the succeeding narrative which, it is generally acknowledged, is intended as a literal record. Besides, the later Scripture writers treat the history of the creation, the fall, &c., as simple truth. And it has been shown that out of the first eleven chapters of Genesis there are direct quotations or arguments taken in not fewer than sixty-six places in the New Testament. If, then, we are at all to trust the teaching of our Lord and his apostles, we must regard the early part of this book as a historical document detailing real events. As to the objection taken to the account of supernatural occurrences, that has been met before.* And indeed no one who acknowledges the sovereignty of the Creator need fear to admit the record wherein that sovereignty is testified, or imagine himself driven to account for supernatural events by supposing them merely the allegoric colouring of what actually happened.

Section III.—On the Book of Exodus.

The title of this book is derived from the Septuagint version, being significant of the principal transaction it records, namely, the departure (ἔξοδος) of the Israelites from Egypt. The name it generally bears among the Jews is the two initial Hebrew words, implying "Now these are the names." The period it comprises,

* See pp. 36—39.

from the death of Joseph to the erection of the tabernacle, is reckoned to be 145 years.

Exodus is divided by the Jews into eleven *perashioth* and twenty-nine *sedarim*. With us it contains forty chapters. It exhibits the accomplishment of the divine promises given to Abraham, that his seed should multiply, should be afflicted in a land not their own, and should be delivered thence in the fourth generation. In Israel passing from Egypt, through the Red sea, the wilderness, and Jordan, to the promised land, the whole history adumbrates the state of the church in the wilderness of this world, until her arrival in the heavenly Canaan, an eternal rest.

This book may be divided into three parts:—

I. Account of the preparations for the departure of the Israelites from Egypt (i.—xii. 30).

II. The narrative of their departure till their arrival at Sinai (xii. 31—xix. 2).

III. The promulgation of the law on Sinai, and establishment of the theocracy (xix. 3—xl.).

Section IV.—On the Book of Leviticus.

The name given by the Jews to this book is the initial Hebrew word, signifying "And he called." We term it *Leviticus*, from the Septuagint (λευιτικόν), "the Levitical book;" because it contains so much of the law, the administration of which was intrusted to the tribe of Levi. It is cited as the production of Moses in Neh. viii. 14, 15. The time comprised in it is one month, the first in the second year after Israel's departure from Egypt, from the erection of the tabernacle to the numbering of the people.

Leviticus contains ten *perashioth* and twenty-three *sedarim*. In our bible it is divided into twenty-seven chapters. The ordinances delivered here for sacrifices and purifications were shadows of good things to come, and were intended to lead the Israelites to the Messiah. The New Testament, especially the epistle to the Hebrews, is illustrated by this book, and in turn contributes to throw light upon its provisions, exhibiting the deeper purpose of the Mosaic law.

Leviticus consists of five parts:—

I. The laws concerning sacrifices, in which the different kinds thereof are enumerated, together with their concomitant rites (i.—vii.).

II. The consecration of Aaron and his sons to the priesthood, with the punishment of Nadab and Abihu (viii.—x.).

III. The laws concerning clean and unclean animals, with the purifications of the people, the sanctuary, and the priests (xi.—xvi.).

IV. Laws respecting various offences which could not be atoned for (xvii.—xx.).

V. The laws concerning the spotlessness of priests and sacrifices, also the sacred festivals, vows, things devoted, and tithes (xxi.— xxvii.).

The book of Leviticus has a prophetical character. This is especially manifest in chaps. xxv., xxvi. The preservation of the Jews as a distinct people to this day is a living comment on xxvi. 44.

Section V.—On the Book of Numbers.

The initial Hebrew word, signifying, "And he spake," is the title of this book among the Jews. They also call it by another name, "In the wilderness," the original of which is the fifth word of the first verse; because it relates things that happened to Israel in the desert. The Septuagint translators termed it ἀριθμοί; whence in Latin it is *Numeri*, Numbers; the two numberings of the people being recorded in it. The period comprised extends from the beginning of the second month of the second year after the departure from Egypt to the beginning of the eleventh month of the fortieth year — thirty-eight years and ten months. But most of the transactions mentioned occurred in the second and the fortieth years.

We find here the remarkable prophecy of Balaam, xxiv. 17, 19, which some have referred to David; but which in its full import, no doubt, points to that illustrious personage of whom David was a type and a progenitor, the Messiah, whose glorious sway shall extend over the nations of the heathen.

Numbers is divided by the Jews into ten *perashioth* and thirty-two *sedarim:* with us it comprises thirty-six chapters. It may be distributed into four parts:—

I. The census of the Israelites (i.—iv.).

II. The institution of various legal ceremonies (v.—x. 10).

III. The journeyings from Sinai to the land of Moab; including an account of eight murmurings of the people in the way (x. 11—xxi. 20).

IV. The history of the transactions in the plains of Moab (xxi. 21—xxxvi.).

Section VI.—On the Book of Deuteronomy.

The closing book of the Pentateuch has for its Jewish title the first two Hebrew words, signifying "These be the words;" or, sometimes shortly, one of them, "Words." In the Septuagint version it is δευτερονόμιον, because it is a repetition, or, as it were, a second law. Hence our term *Deuteronomy*. The time comprised is about five weeks, from the first day of the eleventh month of the fortieth year of the Exodus to the eleventh day of the twelfth month.

This book is almost exclusively an address by Moses to Israel, recapitulating their history, repeating and illustrating the various laws delivered to them. In xviii. 15, 18, 19, we find a remarkable prophecy, expressly applied to Christ in Acts iii. 22, 23, and vii. 37. The death of Moses is recorded at the end; which of course was a subsequent addition.

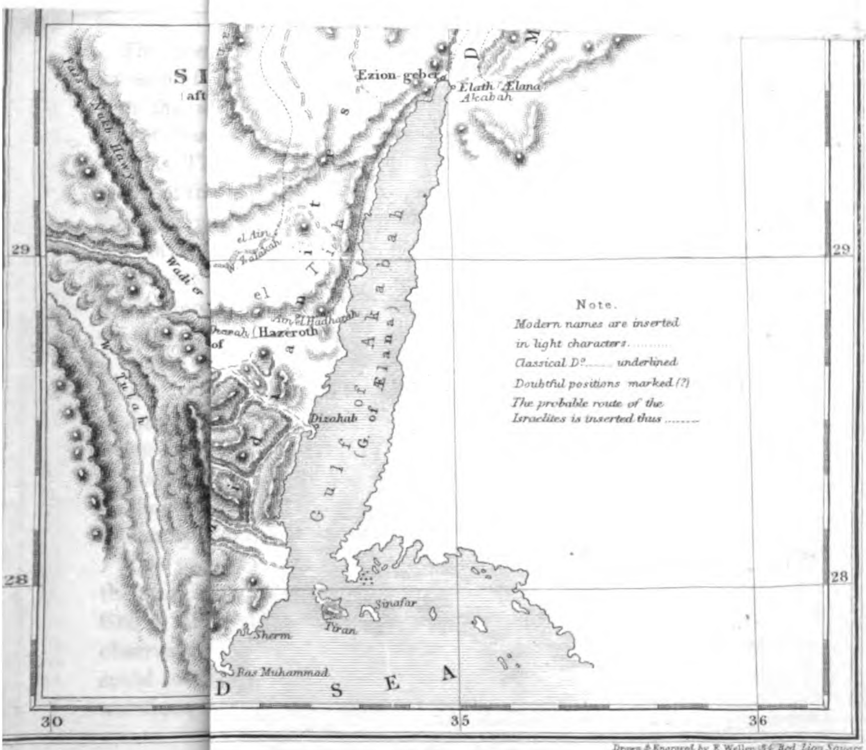
Deuteronomy is divided into eleven *perashioth* and twenty-seven *sedarim*. In our bibles it consists of thirty-four chapters. The contents may be arranged in four parts:—

I. A summary recapitulation of the history related in the preceding books (i.—iv.).

II. A repetition of the moral, ceremonial, and judicial law (v.—xxvi.).

III. The confirmation of the law (xxvii.—xxx.).

IV. The personal history of Moses, with his prophetic ode and blessing, till his death (xxx.—xxxiii.).


Ezion-geber
Elath / Ælana
Akabah
el Ain
Ain el Hadharah
Hazeroth
Dizahab
Gulf of Akabah
(G. of Elana)
Sinafar
Tiran
Sherm
Ras Muhammad
D SEA
Note.
Modern names are inserted in light characters..........
Classical D°....... underlined
Doubtful positions marked (?)
The probable route of the Israelites is inserted thus ....
29
28
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Drawn & Engraved by E. Weller 34 Red Lion Square

Section VII. — Observations on the Laws of Moses.

All the laws contained in the five books of Moses exhibit manifest proofs of their divine original.

The *moral laws*, which he published, are infinitely superior to everything which was taught by the religions of other nations who were contemporary with him, as well as those which existed both before and after his time; particularly, for the just ideas which they give us of the Deity, and for the principles of justice, equity, and beneficence, which they inculcate towards our fellow-men.

The *civil laws* of Moses evince great wisdom, and are in perfect harmony with the situation of the Israelites, and with the degree of civilization which they had attained.

The *ceremonial laws*, which regulated the exterior of the divine worship of the Israelites, equally impress the Mosaic legislation with the seal of divinity, though the great number and minuteness of these laws have exposed them to the raillery of thoughtless sceptics. The Hebrews were comparatively a rude and uncultivated people at the time of their departure from Egypt; in which country there prevailed an idolatrous worship, that spoke only to the senses, and must necessarily have made a deep impression upon the Israelites; as is evident from the history of the golden calf. They could therefore be accustomed to a spiritual worship only by slow degrees; and it was necessary to occupy and to restrain so sensual a people by a worship abounding with ceremonial observances. If a purely-spiritual religion, too sublime for their limited comprehension, had been presented to them, they would in all probability have relapsed into their former barbarism. Special rites therefore were instituted in lieu of the numerous religious ceremonies of the Egyptians, which were shocking alike to reason, humanity, and morality.

The progress of Infinite Wisdom is frequently slow, but it is the more certain, and it never fails to attain the end proposed by God. After the Israelites had passed many ages in the external observance of their worship, the time came when the prophets could teach them, clearly and with great force, that ceremonies, sacrifices, fasts, and purifications were nothing without the true

fear of God, without purity of heart, and sanctity of life; and at length the period arrived, when a great number of the Jews could bear the brightness of the Sun of Righteousness, and could understand and receive the truth which Jesus Christ taught, viz., that God was no longer to be worshipped at Jerusalem or on mount Gerizim, but in every place in spirit and in truth (John iv. 23).

The ceremonial laws of the Jews therefore were by no means an impediment to the pure knowledge of God, but on the contrary they prepared the way for it. Finally, if we consider that the sacrifices and purifications of the worship of the Israelites were types of the great sacrifice of Christ, and of the moral and spiritual change which is effected in all who believe in him, we must admire and adore the wisdom of God, who beholds everything at a single glance, and who knows how to connect the most remote futurity with present objects.

Section VIII.—The Authorship and Date of the Pentateuch.

The five books of the Pentateuch have ordinarily been considered as the work of Moses in both the Jewish and the Christian churches. It is necessary to examine the reasons on which such a conclusion is grounded.

There are declarations in the Pentateuch itself in favour of the Mosaic authorship. Thus the following places may be referred to: Exod. xvii. 14, xxiv. 3, 4, 7, xxxiv. 27, 28; Numb. xxxiii. 2; Deut. i. 5, xvii. 18, xxviii. 58, xxxi. 9—11, 22, 24—26.

It is acknowledged that some of these passages refer only to the ten commandments, or to the record of some particular event in the history of the Israelites, or to some compendium of the laws delivered to them. Yet they prove the important fact that Moses was in the habit, at God's command, of committing things to writing, for preservation to future ages. And it would not be a very warrantable inference to say that he wrote nothing but the pieces expressly said to have come from his pen.

That in some of the places, however, the whole Pentateuch is intended, we have very strong presumption. When the "book of the law" was to be placed beside the ark of the covenant (Deut. xxxi. 26), the natural conclusion is that it was the whole book.

When, again, it was prescribed that "the law" was to be read before the people at the feast of tabernacles (Deut. xxxi. 9—11), we must suppose that the whole was meant. For, though there is a Jewish tradition which would confine "the law" here mentioned to the book of Deuteronomy, this is manifestly baseless, since we find (Neh. viii. 14, 15) that, at this solemn reading, precepts contained only in Leviticus were rehearsed. Besides, as several hours every day during the feast for eight days were occupied in reading, less than the whole Pentateuch would not have sufficed for the time.

The chain of evidence is continued through the succeeding books of the Old Testament. In Joshua there are several notices of "the book of the law," sometimes expressly said to be "the law of Moses" See Josh. i. 8, viii. 30—32, 34, xxiii. 6, xxiv. 26. And that such a volume continued to exist and was often appealed to, the following references will prove: 1 Kings ii. 3, viii. 53; 2 Kings xi. 12, xiv. 6, xxi. 8, xxii. 8, 10, 11, 16, xxiii. 24, 25; 1 Chron. xvi. 40, xxii. 12, 13; 2 Chron. xvii. 9, xxiii. 18, xxv. 4, xxx. 16, xxxi. 3, xxxiii. 8, xxxiv. 14, 15, 16, 18, 19, 21, 24, 30, xxxv. 6, 12, 26; Ezra iii. 2, vi. 18, vii. 6; Neh. i. 7, 8, viii. 1—3, 5, 8, 14, 15, 18, ix. 3, x. 34, 36, xiii. 1—3; Dan. ix. 11, 13; Mal. iv. 4. And, though some critics deny that in all these places the entire Pentateuch is intended, yet it must at least be conceded that, after the Babylonian captivity, and in our Saviour's time, the Pentateuch existed substantially as we have it, and was denominated the book or the books of Moses.

The testimony of some of the writers of the Apocrypha and that of Josephus might be adduced. But it is of more consequence to see how our Lord and the apostles treated the question. Their witness may be found by consulting the following references: Matt. xix. 7; Mark x. 3—5, xii. 19, 26; Luke xvi. 29, 31, xxiv. 27, 44; John i. 45, v. 46, 47, vii. 19, viii. 5; Acts iii. 22, xv. 21, xxvi. 22, xxviii. 23; Rom. x. 5; 2 Cor. iii. 15; Heb. vii. 14.

It is not possible to use stronger or more distinct language than we find in many of these passages. It is evident that our Lord, his apostles, and the Jews of his time generally, spoke in the same way, ascribing the law to Moses. And there can be no limitation

here put upon the expression "the law." For it is employed to signify one great division of the whole Scripture; as "the prophets" and "the psalms" denote the other two divisions. It was the ordinary familiar mode of speech; and no Jew could ever have imagined, when the law of Moses was spoken of, that merely some collection of precepts in the Pentateuch, or the book of Deuteronomy alone, was meant. Besides, citations are made (Mark xii. 26; Rom. x. 5) from Exodus and Leviticus, proving beyond question that "the book of Moses" was the entire volume of the law in its largest sense. Surely it is most hard to believe that, if the Jews were in error in attributing this volume to Moses, our Lord would not only have left them in that error, but would actually have used language confirmatory of it.

Evidence of this kind was for ages considered perfectly decisive of the Mosaic authorship of the Pentateuch. At length, however, doubts began to be entertained. Moses, it was first thought, availed himself of existing documents: afterwards these documents were supposed to be posterior to his time; it was believed that various hands might be detected in the compilation; till at length it has been maintained by many that Moses had little if any share in the book which has so long borne his name. The grounds principally relied on are the use of different divine names, God being sometimes called *Elohim*, sometimes *Jehovah*, the so-called "unhistoric" character of the Pentateuch, that is to say, its narrating of supernatural events *, the alleged traces of a later period, with various other reasons taken from the style, and the assumed non-establishment of the Mosaic law till the reigns of David and Solomon.

Some critics have persuaded themselves that the Pentateuch consists mainly of a number of fragmentary pieces, and that a final compiler did little more than string together the heterogeneous materials which came to his hand. This was called "the fragmentary hypothesis." A theory, not so glaringly unreasonable, was afterwards maintained, that there were two principal documents, one which formed a basis, while the other was a kind of supplement incorporated with it. This is "the supplementary

* This has been more than once previously referred to. See pp. 36—39, 389.

hypothesis." The various modifications of these theories cannot be here noticed.

The supplementary theory has been of late years very extensively received. The main principle on which it has endeavoured to separate the alleged two documents is the use, before adverted to, of two divine names. The portions in which Elohim, "God," occurs are supposed to belong to the basis document, those in which we have Jehovah, "Lord," to proceed from the pen of the supplementer. But critics have found this separation very puzzling, and they are by no means agreed in the way in which to make it, so that passages assigned by one to the basis document are ranked by another in the supplement. Much stress is laid on Exod. vi. 2, 3; and it has been concluded from it that the ancient patriarchs were quite ignorant of the name Jehovah. Hence it is supposed that the places where this name is used must (in Genesis especially) have proceeded from a later author. But it would be very strange if this so-called later author, generally so careful in fitting in his additions, had overlooked this note of time, and involved himself in the contradiction of using for the earlier history the very word which he was told was during the course of that earlier history unknown. We are forced, therefore, to the conclusion that this text is wrongly interpreted, and that the writer does not mean that the *name* Jehovah was previously unknown, but merely that the full covenant relation implied by that name, and now to be established with Israel, was not revealed to the earlier fathers. It was not the appellation, but the character to which that appellation was appropriate, that God announced when he spoke through Moses to the descendants of Jacob.

There is a marked difference between the ideas conveyed by the two names respectively which are applied to God. Elohim, from a root still existing in Arabic, conveys a wide and general idea: it describes a Being to be regarded with reverential fear, full of glory as the Creator, Upholder, and Ruler of the universe, the absolute Sovereign before whom all creatures must bow.* The root of the name Jehovah implies existence. The idea presented is therefore of a Being, the self-existent, the immutable

* Critics differ as to the derivation of Elohim. By some it is traced to a root signifying *to be strong*.

One, developing his existence in his dealings, and forming a covenant-relationship with his people, becoming in fact their Redeemer. And, if we suppose in Elohim the ground-notion of power, in Jehovah there is that of manifestation: the name Elohim, expressing vital fulness and power, is a pledge that every product of his energy has power and ability for development, that it *can* reach the end, the full development, though not that it certainly *will* attain it; while the name of Jehovah guarantees the development itself, and gives security thereto, that the power will ultimately be most fully unfolded, that the beginning will certainly reach the end.

It is in accordance, therefore, with the distinctive meaning of these names that each is used. And its use will on examination be found strictly appropriate to the place in which it occurs. At first, where the history of the creation is narrated, the term Elohim is exclusively employed. And then we find the two combined, Jehovah-Elohim, "the Lord God" (Gen. ii., iii.). This conjunction is rarely used elsewhere. It seems introduced now to avoid misunderstanding, lest the Being who enters into covenant with man should be thought a different God, a being inferior to the Creator of heaven and earth. It is shown that though there are two names they both designate but one God, and, that by the subsequent distinctive use of two appellations merely two aspects of the one Deity are meant.

Farther on in the history the names are more indiscriminately used. Mistake was then less likely. And this is just the usage we find in the New Testament; where the names "Jesus" and "Christ" have very different significations, and great care is often taken to employ the appropriate word; while in some cases both names are conjoined, or one is used where with equal propriety the other might have been introduced.

We are not obliged, therefore, to conclude, because we find in different portions the names respectively Elohim and Jehovah, that the Pentateuch was the production of two different writers.

It is alleged, however, that there are contradictions between various portions of this work which render it impossible to believe that the whole proceeded from one pen. Gen. xxvii. 41—45, compared with xxvii. 46—xxviii. 5, exhibits one of these alleged

contradictions. Two different reasons are given for Jacob's being sent into Mesopotamia: in the one place it is that he might escape the results of his brother's anger, in the other that he might marry with his own kindred. But it is a most arbitrary assumption to maintain that these are contradictory. Esau's threatening against Jacob may very well consist with Rebekah's wish that Jacob should take a wife from among his own relations. Indeed the two parts of the history fit in with nicest accuracy. For it is not said that Esau's angry threats reached his father's ear. They were told only to Rebekah. And she of course does not convey them to Isaac. With characteristic tact she mentions to *him* only her fear that Jacob also might intermarry with the Hittite women, sure that that would induce Isaac to consent to Jacob's departure. Matters fall out as she had anticipated; and Jacob obeys both his father and his mother (Gen. xxviii. 7), the one in going to seek a wife of his kindred, the other in consulting for his safety in flight. To sever one part from the other would destroy the beauty and natural completeness of the narrative.

Such is the kind of contradictions on which the presumption is built that the Pentateuch proceeded from different authors. The thoughtful student will see from the specimen produced how feeble is the attempted proof of discrepancy.

But it is alleged, as further evidence of the plurality of hands, that various events are related twice over, that is to say, that two different traditions of the same occurrence have been recorded as if they described perfectly different things. Thus, for example, the account we find Gen. xxi. 9—21 is said to be only another version of the story already given in Gen. xvi. 4—16. But there is no improbability in the belief that Hagar twice left Abraham's roof. Amid the simple relations of nomad life such a recurrence is not at all surprising. And in all the particular circumstances narrated there is so much diversity as to render it impossible, if the history be at all truthful, to fit the two stories to one event. It would, however, be in the highest degree improbable that, if a compiler had at a comparatively-late period put varying documents together, he could have made men in those times believe that their most noted ancestors did twice over what they really did only once, and that his book so concocted could

have assumed at once a sacred authority, which it ever after kept, and was acted on as the law of the land.

It has, moreover, been asserted that a peculiar mode of thought distinguishes the one supposed writer from the other. But it has been well replied that, if there is so perceptible a difference between the two names of God as that the use of them is not arbitrary, then it indisputably must follow that the ideas in the places, where they respectively occur, will be of a different cast; so that in a so-called Elohistic section there will be, by the very circumstances of the case, an Elohistic tone, and a Jehovistic tone in a Jehovistic section. The broad assertions, however, which have been made fail signally of proof. It has been said that in the Elohistic sections there is a more simple and artless view given of the earliest times, with no references to the Levitical observances which in the Jehovistic portions are attributed to the patriarchs. The assertion is not true. The mention of sacred observances is found in both kinds of sections; and the descriptions of the habits and arts of life present no material difference.

Neither can it be satisfactorily proved that the *usus loquendi* varies essentially in the one case and in the other. The style of every author depends much upon the matter he has in hand. According to the nature of what he has to say, so, within certain limits, will his language be more or less simple, his phraseology more or less lofty. In some parts of the Pentateuch we find poems (*e.g.* Exod. xv. 1—19; Deut. xxxii. 1—43): it can excite no wonder if the style of these is more elevated than when the writer is narrating historical facts. And the occurrence of particular words or phrases in one portion only is not even a presumptive proof against the unity of authorship, unless it could be shown that the same phase of thought elsewhere occurring is always differently enunciated, the same thing always differently named.

There is one book of the Pentateuch which stands apart from the rest, that called Deuteronomy. And it is said that, though it possesses in itself a character of completeness, there are peculiarities in it so marked that it could not have proceeded from the same source as the preceding books. It is true that the style is peculiar; a rhetorical and more verbose mode of speaking being

apparent. But for this its hortatory character will account. And it more especially by its own assertions claims Mosaic authorship. There may be urged, besides, the silence it preserves as to post-Mosaic events, the peculiar geographical notices, the relation of Moab, Ammon, and Edom to Israel, varying from that which subsisted in later ages, the familiar acquaintance displayed with Egypt, the presence of laws relating to the conquest of Canaan, the special sanction which our Lord gives to Deuteronomy, together with the glaring difficulties in the way of any contrary hypothesis, which could be maintained only on the supposition that the book is an elaborate forgery.

There is nothing unreasonable or irreverent in the belief that previously-existing documents were consulted and used in composing the Pentateuch. In various other parts of Scripture we find documents avowedly introduced, as the letter of complaint by the Jews' enemies, and the decree of Artaxerxes in Ezra (iv., vii.). It would be no charge against the author of the Pentateuch to assert that he has done the same. The belief of his inspiration would not be interfered with. For inspired writers were to employ all diligence in acquiring information. The divine superintendence guided their faculties, but did not supersede the use of them. But to imagine contradictions, to argue that each author respectively described events not as they occurred, but according to his own fancy and the prevalent opinions of his time, to explain away supernatural occurrences as merely the hyperbolic exaggerations of eastern literature—this is to degrade the sacred book into a national epic poem.

Facts will allow of no such conclusion. For, even if earlier annals were consulted, there is a substantial unity in the composition of the Pentateuch. There is a regular plan and a definite object. Thus the book of Genesis, besides an introduction, has been observed to comprise ten sections, each with a distinct and similar superscription, and with certain similarities of arrangement. These sections are—

The generations of the heaven and the earth (ii. 4 — iv. 26).
The generations of Adam (v. 1 — vi. 8).
The generations of Noah (vi. 9 — ix. 29).
The generations of the sons of Noah (x. 1 — xi. 9).

The generations of Shem (xi. 10 — 26).
The generations of Terah (xi. 27 — xxv. 11).
The generations of Ishmael (xxv. 12 — 18).
The generations of Isaac (xxv. 19 — xxxv. 29).
The generations of Esau (xxxvi.).
The generations of Jacob (xxxvii. 1—l. 26).

And through the whole Pentateuch there is a chronological thread according to which events are placed in orderly succession: there is a careful elaboration of the subject, and a close and consistent linking of the whole together; so that the earlier sections tend forward, and as it were prepare for what is yet to come, and the later sections are continually referring back to those which preceded, in the most natural manner, developing and carrying out what they have recorded. The diction, too, throughout the Pentateuch, instead of being various, as some have asserted, is substantially the same. There are peculiar and archaic forms, there are modes of construction, there are words, which, appearing in almost all the different parts of these books, are rarely, if at all, found elsewhere.

Alleged contradictions have been already adverted to. Most of them can be readily explained. And, if here and there a knot or two remains unloosed, it may well be attributed to our imperfect knowledge. But, after all, the difficulties that meet us are very few. Careful examination has often brought to light unexpected coincidences; so that alleged discrepancies are really but the exception, the rule is harmonious accordance. It is a marvel that there is so little in the Pentateuch which research has not amply explained.

It has further been asserted that the Pentateuch could not have been brought into its present state until long after the time of Moses, since there are phrases, it is said, occurring that betray a later date, historical and archæological explanations which would not have been given by a writer contemporary with the things recorded, documents quoted of which the existence then is problematical, and expressions used of Moses which no writer, it is argued, would use of himself. It has been replied, not very judiciously, that all which seemed to betray a post-Mosaic date were additions made by some inspired man, Ezra, it is guessed,

who is assumed to have collected and revised the Scriptures down to his own time. This, however, is an evasion, not a solution of the objection. And there is no need to resort to it. For, with the exception of the account of his own death, there is really nothing which Moses may not very reasonably be supposed to have written. A single illustration must suffice. It has been argued that the latter part of Gen. xiii. 7 could be written only by one who lived after the expulsion of the Canaanites by the settlement of Israel in Palestine. But, if we consider the context, the argument will be seen to be of little weight. It had just been said that the land could not bear Abram and Lot together; so great were their possessions. Had they been the only inhabitants, doubtless they would have found room enough; therefore the sacred writer adds, in explanation, that this was not the case: "the Canaanite and the Perizzite dwelt then in the land."

Critics who deny the Mosaic authorship of the Pentateuch, and imagine that two or more writers were concerned in the production of it, are sorely puzzled at what date to place the various portions. Their different guesses extend over the time from the judges till close upon the captivity. But Professor Moses Stuart has well remarked upon such theories: "That a book of such claims as it (the Pentateuch) puts forth, viz., as being a work of Moses the great lawgiver, should be composed at several different periods, and yet admitted each time, by the whole Jewish nation, by prophets, priests, and kings, *as a genuine work of Moses*, requires much more credulity than the commonly-received scheme of belief. Scepticism and credulity are, after all, more nearly allied than most persons are ready to suppose."

For the existence and authority of the Pentateuch at a very early age, long prior to the establishment of the kingdom, the succeeding Hebrew writers may properly be appealed to. The whole mind of Israel, as evidenced through all its literature, was impregnated with facts, and principles, and habits, and customs, which are narrated and prescribed in the Pentateuch; and the other books are continually re-producing Pentateuch phraseology. It is not reasonable to confine, as some have done, the testimony so furnished to fragments, or to suppose that prophets based their

solemn warnings, and kings constructed their political and religious observances on mere floating leaves, which had not yet been brought into anything like order or completeness or definite proportions. There must have been some finished work to which such allusions were made.

And the fact that in the Pentateuch there is no distinct enunciation of the soul's immortality is in this connection of significant character. If we read from Genesis through the history, the devotional poetry, the prophetical utterances of Scripture, we see an orderly development. The future world, distant and darkly hinted at first, draws nearer and nearer: the veil is gradually lifted; and flashes of the inner glory shine more brightly forth. So that David could gaze upon the path of life, and anticipate the pleasures at God's right hand for evermore; while the prophets describe exultingly the spiritual and endless magnificence of Messiah's salvation. All is in order — the church advancing, God's purposes ripening, as the ages rolled on. But now put the Pentateuch in the time of the prophets, even in David's time, and you have a vast anomaly. A compiler, sitting down then to construct the guide-book of the nation, the laws and the ordinances and the covenant, even if he had used older documents (and these older documents are placed by the new critics very late), could not have thrown back his mind, and have shut out that blessed light which was glowing around him. It is impossible to account for the phenomena of the Pentateuch in regard to the great doctrine of the soul's immortality, if you bring down its composition to a late period.

The conclusion, then, seems irresistible for an early authorship — for the Mosaic authorship of the Pentateuch. If Moses could not relate his own death, so that some small final addition had to be made, if there were documents existing before his time of which he might avail himself, he must yet have so written and modelled it as that he may fairly be called its author. The whole mass of external evidence is in favour of this. The succeeding writers of the Old Testament appear to confirm it. And there is the venerable authority of Christ himself, which cannot, without violence, be set aside. None of the objections taken from the internal structure seem conclusive. The alleged contra-

dictions are not irreconcilable. The traces of a later date are not convincing. The narratives of the Pentateuch are literally true. The miracles it records were actually performed. The voice of God really uttered the precepts which are attributed to him. So that thus, by Moses's hand, was laid the first stone of that edifice of God's word which hath grown into the fair proportions in which we now enjoy a completed bible.

CHAPTER II.

ON THE HISTORICAL BOOKS.

Section I. — General Observations on the Historical Books.

This division comprises twelve books, viz., from Joshua to Esther, inclusive; of which Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, are called by the Jews the *former prophets*, as being written by prophetical men. The period included is about a thousand years, from the death of Moses to the great national reformation effected by Nehemiah. A theocratic principle is to be observed in these books. The covenant with Israel, and the rule of their life, private and national, had been laid down in the book of the law; and now there must be set forth the result of faithfulness or unfaithfulness to the divine commands by word and fact; so that the annals of the chosen people simply unfold the historical realization of the divine plan previously sketched out in the law. This principle appears to regulate the form of the historical books, and is the reason why of some persons and things the notice is scanty, of others comprehensive and detailed.

Section II. — On the Book of Joshua.

This book is so denominated because it contains a history of the achievements of Joshua the son of Nun, under whose leadership the Israelites entered on the possession of the promised land.

It is clear that some part at least of this book was written by

a contemporary. For Rahab is mentioned (vi. 25) as still dwelling in Israel. It is also clear that there were some circumstances which Joshua (xxiv. 26) committed to writing. Still there are reasons which seem to negative the belief that the book in its present condition was of that date, or could have been altogether composed by Joshua himself. It consists of historical and geographical portions. Of the early date of the history (i.—xii.) there seems no reason to doubt. The question is whether the geographical part, intervening between this and the dying addresses of Joshua, can be supposed to be equally early. Some eminent critics decide in the affirmative. Probability, however, is all that in such a case can be attained; though it is evident (xv. 63) that the seventh year of David's reign, when he took Jerusalem and expelled the Jebusites, would be the lowest limit at which the composition can be placed. If we bring the completion of the book near to this period, the expressions which seem to proceed from an eye-witness would have formed part of some original document, inserted with little or no alteration by the compiler. That original and authentic documents were so employed need not be doubted; though some of the newer critics have vainly endeavoured to detect discrepancies.

This book comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years. It may be divided into three parts:—

I. The account of the occupation of Canaan by the Israelites (i.—xii.).

II. The division of the conquered land (xiii.—xxii.).

III. The dying addresses and counsels of Joshua, his death and burial, &c. (xxiii., xxiv.).

The book of Joshua exhibits striking proof of God's faithful fulfilment of his promises to the patriarchs, giving a rich inheritance to their children, and of his severity of judgment upon a demoralized and most vicious people. Such a punishment on heathen nations may be taken as a warning to those who with more light and greater privileges yet forget God. Joshua is never expressly called a type of Christ; still his leadership and his very name may well point to that greater Conqueror who more gloriously conducts his ransomed people into a happier Canaan.

The Samaritans have two books bearing the name of Joshua. One is a chronicle in Arabic, filled with legendary stories. The other, written in the Samaritan dialect, re-produces the substance of the Hebrew Joshua in a free translation, and is modified according to the Samaritan dogmas.

Section III.—On the Book of Judges.

The book of Judges is so called as containing Israelitish history from the death of Joshua to the time of Eli, under thirteen judges.

We can hardly consider this book a connected whole. In the earlier chapters (i.—xvi.) there is a chronological sequence, if not strictly, yet generally observed; while the events related afterwards are evidently not in the order of time in relation to those recounted before. It is not very easy to decide upon the authorship. From i. 21, the composition of the former part cannot be placed later than the seventh year of David; and in xiii. the period of Israel's subjection to the Philistines is given, which could not be known till it was ended by Samuel's victory (1 Sam. vii. 1—14). Taking an intermediate point between these two limits, the date seems to fix itself to the time of Samuel's administration; nor is it an unreasonable conjecture, that that prophet was, as the Jews believe, the author. The appendix must be placed later, in the time of the monarchy (xviii. 1), but before the separation of the tribes, of which there is no trace. It may perhaps be assigned to the reign of Solomon. It is added to the rest, because the events related occurred in the days of the judges; just as the history of Ruth might be added, and formerly was added, to the same volume.

There is considerable difficulty in settling the chronology of this book; some of the judges being probably contemporaries, ruling different districts at the same time. The whole period comprised is probably about three hundred years. It may be divided into three parts:—

I. The state of the Israelites after the death of Joshua till they began to turn aside from serving the Lord (i.—iii. 4).

II. The history of the oppressions of Israel, and their deliverances by the judges (iii. 5—xvi.).

III. Appendix, narrating two grievous histories (xvii.—xxi.).

The book of Judges reads many important lessons. It furnishes a lively description of the disorders which prevail in a republic without due magisterial authority. It exhibits the beneficial effects which flow from true religion, and the evil consequences of impiety: it is a most remarkable history of the long-suffering of God (Exod. xxxiv. 6; Psal. ciii. 13); and these things, we must remember, are written for *our* instruction.

Section IV. — On the Book of Ruth.

This book is with propriety placed between Judges and Samuel, being an appendix to the former, and an introduction to the latter. It relates the history of a Moabitish damsel, whose name it bears.

The events narrated have with some probability been assigned to the time of Gideon. Of the author nothing is known. As the genealogy at the end includes David, it could not have been written before his time: as David is the last-named in the succession, it seems likely that that king was still living when the author wrote.

The book may be conveniently distributed into three sections:—

I. An account of Naomi(i.).

II. The interview of Boaz with Ruth, and their marriage (ii.—iv. 12).

III. The birth of Obed, from whom David descended (iv. 13—22).

The adoption of Ruth, a heathen proselyte, into the line of Christ's ancestry, has been considered a pre-intimation of the admission of the Gentiles into the Christian church. There is also evidenced God's care over those who sincerely seek him, in the elevation of Ruth from the deepest adversity to the highest state of prosperity.

Section V. — On the Two Books of Samuel.

In the Jewish canon these two books form one, and take the name of Samuel, because the first twenty-four chapters of the first book were said to be written by that prophet; the rest being attributed to the prophets Gad and Nathan.

There is little to recommend such a hypothesis. The whole, there can be small doubt, proceeded from one pen. It is true that certain critics have attempted to dismember it, after the fashion in which they have dealt with the Pentateuch, and they have imagined that they have detected discrepancies, which forbid the belief of a single author. But most of these may easily be reconciled; and, if there are any we are not able to solve, we may well remember that it has been wisely said that "discrepancy arises from our ignorance." Some documents, it is likely, were employed by the writer. Hannah's song, the lists of David's worthies, &c., &c., were, doubtless, previously in writing. From a careful consideration of the various indications of date, the work may with some probability be assigned to the age of Rehoboam.

The first book of Samuel comprises a period of about eighty years from the birth of Samuel to the death of Saul. It consists of three parts:—

I. The transactions under the judicature of Eli (i.—iv.).

II. The history of Israel during the administration of Samuel (v.—xii.).

III. The history of Saul, and the transactions of his reign (xiii.—xxxi.).

The second book of Samuel contains the history of David as king of Israel for nearly forty years, recording the transfer of the sceptre from the tribe of Benjamin to that of Judah (Gen. xlix. 10). It may be divided into three parts:—

I. The triumphs of David (i.—x.).

II. The troubles of David, caused by his sin, with his repentance and recovery of the divine favour (xi.—xx.).

III. Transactions of David's reign after his restoration to the throne (xxi.—xxiv.).

The books of Samuel are of considerable importance for

illustrating the psalms, to many of which they may be considered as a key.

Section VI.—On the Two Books of Kings.

The books of Kings are closely connected with those of Samuel, and like them formed one book in the Jewish canon. In the narrative they contain, the author has represented the progressive development of the theocracy, according to the principle of God's promise to David, 2 Sam. vii. 12—16. This promise is the thread running through the history from Solomon to the captivity. How the Lord fulfilled this gracious word, how, though he chastised the house of David for their transgressions, he yet preserved them an inheritance, and did not rend away all the kingdom, how he bore long with Israel as well as with Judah, and how, even after Judah, not warned by the fate of the sister state, had provoked him to remove them from their land, he yet took not away for ever his mercy from David's line—all this the author designs to exhibit. And such an exhibition was of precious value, inasmuch as, wrapped up in the promise of temporal blessing, there was yet further an indication of that spiritual glory in which one of David's descendants should sit upon his throne, ruling a kingdom of which there was to be no end.

The books of Kings were composed by one author. They are compiled from particular annals, yet they are no mere compilation, but a whole wrought out after a settled plan, in method and in style giving substantial proof of their independent completeness. The writer refers to his sources in the same terms, marks carefully the chronology of the most important events, estimates the character and administration of the kings by the rules of the Mosaic law, describes the commencement, tenor, and close of each reign, and the death and burial of the sovereigns in the same phraseology.

The time of the composition of these books may be very nearly ascertained. It was after the Jews had been carried away captive (2 Kings xxv. 27—30); but probably before the return to Judea. The individual writer is uncertain. Jewish tradition fixes on Jeremiah; but it is unlikely, as the closing verses of

Kings could not have been composed less than sixty-six years after Jeremiah was called to the prophetical office.

The first book of Kings embraces a period of one hundred and twenty-six years, from the anointing of Solomon to the death of Jehoshaphat. It may be divided into two principal parts:—

I. The history of the undivided kingdom under Solomon (i.—xi.).

II. The history of the two kingdoms of Judah and Israel (xii.—xxii.).

The last three verses of the closing chapter more properly belong to the next book.

The second book of Kings comprises a period of three hundred years to the destruction of Jerusalem by Nebuchadnezzar, with a notice of the treatment of Jehoiachin in captivity. It consists of two parts:—

I. The contemporary history of the kingdoms of Israel and Judah to the end of the first-named (i.—xvii.).

II. The history of the decline and fall of the kingdom of Judah (xviii.—xxv.).

These books contribute to throw light upon the writings of the prophets who lived before and at the time of the destruction of Jerusalem.

Section VII. — On the Two Books of Chronicles.

The name these books now bear was first given to them by Jerome. Among the Jews they formed but one book, and were called *The Words of Days*, i.e., Diaries or Journals. By the Septuagint translators they were termed *παραλειπόμενα*, or things omitted.

The Chronicles are an abridgment of sacred history, but more especially of that from the origin of the Hebrew nation to the return of the Jews from the first captivity. The writer mentions very carefully the sources of his information. He goes over much of the same ground with the author of the books of Kings, with which he most probably was acquainted. He works out his narrative, however, after his own method, and not as merely adding a supplement to the preceding writer.

With regard to the date of the composition, there is some

difficulty in ascertaining how far the pedigree (1 Chron. iii. 17—24) reaches: some would bring it down to B.C. 260 or 270. There are unquestionable traces of a late date, as, for instance, the reckoning by *darics* (1 Chron. xxix. 7), in our translation "drams," which seem to point to the period of the Persian dominion. A later time can hardly be conceded. The Jews have commonly ascribed the authorship to Ezra; but there are facts inconsistent with such a supposition.

The author's object seems to have been to fix the genealogies of the Jews returning from captivity, with special reference to the line from which Messiah was to spring; to facilitate the re-establishment of religious worship, by detailing the genealogies, the rank, the functions, and the order of the priests and Levites; also to describe the original apportionment of lands, that the respective families might be confirmed in their ancient inheritances. The space of time comprised is not less than 3468 years. The Chronicles may be distributed into four parts:—

I. Genealogical tables from Adam downwards, including a list of those returned from captivity (1 Chron. i.—ix. 34).

II. The histories of Saul and David (ix. 35—xxix 22).

III. The history of the united kingdom under Solomon (1 Chron. xxix. 23—30; 2 Chron. i.—ix.).

IV. The history of the kingdom of Judah from the secession of the ten tribes to its termination by Nebuchadnezzar (x.—xxxvi.).

The closing verses are the same which begin the book of Ezra.

The books of Samuel and Kings relate the same histories as those of Chronicles. They should, therefore, be carefully read together and collated, in order to obtain a more comprehensive view of the history of the chosen people, and to illustrate from one book the events more concisely given in another. Some critics have alleged many contradictions between Chronicles and Samuel and Kings. The variations in orthography, diction, and arrangement are of little moment; and those of numbers and facts have for the most part been satisfactorily explained. The custom of using letters of the alphabet to express numbers will account for many discrepancies occasioned by mistakes of transcribers.

Section VIII. — On the Book of Ezra.

The books of Ezra and Nehemiah were reckoned by the Jews as one volume. They have been denominated the first and second books of Ezra or Esdras in the Greek and Latin churches. The so-called third and fourth books of Esdras are those which we place among the apocrypha under the title of the first and second of Esdras: they will be noticed hereafter (see p. 445).

The probability is that chaps. i.—vi. of Ezra were not from his pen; and there is an equal probability that the remainder, vii.—x., describing Ezra's own proceedings, was written by him. If so, he must have had the previous part before him, and have intended to continue it by the introductory words in vii. 1. Or it may be that some final editor incorporated Ezra's own narrative with other documents, connecting them into a continuous history.

This book comprises a period of about seventy-nine years. It may be divided into two parts:—

I. From the issuing of the edict of Cyrus to the re-building of the temple (i.—vi.).

II. The journey of Ezra to Jerusalem, and the reformation he there effected (vii.—x.).

The zeal and piety of Ezra, a priest who led the second expedition from Babylon to Judea, appear here in a conspicuous point of view. His memory has always been cherished by the Jews, who say that he died and was buried at Jerusalem in the hundred-and-twentieth year of his age. The book harmonizes with the prophecies of Haggai and Zechariah, which it materially elucidates (comp. Ezra v. with Hagg. i. 12, and Zech. iii., iv.). It evinces the paternal care of Jehovah over his chosen people.

Section IX. — On the Book of Nehemiah.

That Nehemiah, whose name this book bears, and who was cup-bearer to Artaxerxes Longimanus, wrote the greater part of it, is beyond reasonable doubt. But, though some maintain that the whole was from his pen, there are serious objections to such a belief. It is sufficient to say that the lists, xii. 1—26, must be

from a later hand; as the succession of high priests is continued down to Jaddua, who was a contemporary of Alexander the Great. It is likely that the books of Ezra and Nehemiah were originally one, possibly a continuation of Chronicles. Portions of both Ezra and Nehemiah were, as already noted, the productions severally of those eminent persons; but a later writer very likely put the books into the condition in which we have them; and there is no improbability in believing that he was the compiler of Chronicles.

Nehemiah is variously said to have been a Levite, and of the tribe of Judah: all that we can affirm with any confidence is that he was of good family, as holding an honourable post in the Persian court. He arrived at Jerusalem thirteen years after Ezra: having governed Judea for twelve years, he returned to Persia, but after a while obtained permission to repair again to Jerusalem, where he is supposed to have ended his life. The whole of his administration is calculated as lasting thirty-six years.

This book may be divided into four parts:—

I. The commission and journey of Nehemiah to Jerusalem (i.—ii. 11).

II. The re-building of the walls of the city, in spite of the opposition of Sanballat and others (ii. 12—vii. 4).

III. The first reformation accomplished by Nehemiah (vii. 5—xii. 47).

IV. The second reformation, on Nehemiah's second residence at Jerusalem (xiii.).

Section X. — On the Book of Esther.

This book derives its name from the person whose history it chiefly relates.

It has been ascribed to various writers; but a very probable opinion is that it is a translated extract from the memoirs of the reign of the Persian king Ahasuerus. This will account for the omission of the name of God, for Esther's being so frequently designated by the title of queen, and Mordecai as "the Jew," and also for the use of the Persian word *Purim*.

The transactions recorded are by some critics supposed to have

occurred in the reign of Artaxerxes Longimanus; but the more probable and more generally-received opinion ascribes them to that of Xerxes.

The book consists of two parts:—

I. The promotion of Esther; and the essential service rendered to the king by Mordecai (i., ii.).

II. The advancement of Haman; his designs against the Jews, and their frustration (iii.—x.).

The canonical book of Esther terminates with the third verse of chap. x.; but in the Greek and Vulgate bibles ten more verses are annexed to this chapter, and six additional chapters follow. As these are not extant in Hebrew, they are not received into our canon, and are supposed to be the compilation of some Hellenistic Jew.

CHAPTER III.

ON THE POETICAL BOOKS

There are five books—Job, Psalms, Proverbs, Ecclesiastes, and the Canticles, or Song of Solomon, which are usually called the *poetical books*, because they are almost wholly composed in Hebrew verse. This appellation is of considerable antiquity. In the Jewish canon they are classed among the *hagiographa*, or holy writings, and in our bibles they are placed between the historical and prophetical books.

Section I.—On the Book of Job.

This book derives its name from the patriarch Job, whose prosperity, afflictions, and restoration from the deepest adversity are here recorded, together with his exemplary patience under his calamities.

The actual existence of Job has been questioned by some critics. Few, however, perhaps now would maintain that the book was wholly fictitious; but it is supposed by many that it has merely a basis of fact, and that the circumstances, speeches, and colouring

have been added, re-cast, and multiplied by the writer. But the references made by Ezekiel (xiv. 14), and by St. James (v. 11), seem decisive. It is absolutely inconceivable that the prophet and the apostle should have referred, in the way they have done, to Job's character and history, if that character were not genuine, if that history were not fact. And, when carefully examined, their testimonies point to something more than the mere naked truth, that such a person as Job once lived. It is not a man of whom nothing certain is known, and whose memory could be but a fancy portrait, it is not such a one that would be selected as the pattern whose faith and patience believers in Christ were to follow. The reference to him would be nugatory, had not Job really held on through a long course of unexampled afflictions, maintaining, though with human infirmity, his hope in God, and ultimately commanded to intercede for those friends with whose arguings the Lord was provoked. The words of St. James's reference are very striking. It is "the patience of Job" of which he speaks, and "the end of the Lord" which he commemorates, that crowning blessing with which God doubled to his servant his original plenty. There is clearly something more in this than the bare fact of Job's existence.

The time when Job lived has been questioned. Ingenious men have propounded hypotheses; but little more can with reason be concluded than that the length of his life seems to place him in patriarchal times.

The country of his abode is stated to be the land of Uz; and it has often been assumed that this was Idumea. But there are grounds for doubting this conclusion. Perhaps the locality may be more justly believed to be some part of Mesopotamia. Colonel Chesney thinks that the land of Uz was in the neighbourhood of Orfah—the ancient Osroene. The natural phenomena as described, and local allusions, suit better to this than they do to a district of Edom, or the neighbourhood of Damascus. Job would here be more exposed to the incursions of the Chaldeans.

Attempts have been made to represent portions of this book as additions to the original work. They are, however, unsuccessful; and we must consider the whole as a complete production flowing from a single pen; and then it is a point of difficulty to determine

in what age it was composed, and who was the author. That there can be little certainty here is evident from the guesses which range over almost the whole period embraced by the bible history. It has been a favourite hypothesis that Moses was the writer or compiler; and one of the reasons alleged was that otherwise the Hebrews would hardly have received the book into their canon. But it was not left to *their* taste or national prejudices to settle which books were inspired, and which were not. A higher influence was at work. And the guiding Spirit, who moved holy men of old to write, was well able to secure the acknowledgment of what he had done. It is most probable that the book was written subsequently to the time of Moses; but the date and the author of it must be left undetermined.

The structure and species of this poem have also been matter of dispute. Some have called it an epic, some a dramatic, piece; while others have considered it as approaching nearly to the *Mekâmat*, or moral discourses of the philosophical Arabian poets.

The object of it is the solution of the question, how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. This is a subject that comes forcibly home to men's business and bosoms. Even under the light of Christianity there are, perhaps, few who have not occasionally felt the strife between faith in the perfect government of the world, and the various feelings excited in the mind by what they have experienced of human suffering.

We may divide the whole book into six parts: —

I. The exordium (in prose), narrating Job's circumstances and trials (i. ii.).

II. The first dialogue or controversy between Job and his friends (iii.—xiv.).

III. The second controversy (xv.—xxi.).

IV. The third controversy (xxii.—xxxi.).

V. The summing up of the argument by Elihu, who censures all the disputants (xxxii.—xxxvii.).

VI. The appearance of Jehovah, who terminates the controversy, and restores Job to prosperity (xxxviii.—xlii.). The conclusion (xlii. 7—17) is in prose.

Independently of the important benefit which may be derived

from a devout perusal of this book, it is of no small value as transmitting a faithful delineation of the patriarchal doctrines of religion (see p. 73), particularly the existence of a God, who is the rewarder of them that diligently seek him, and the certainty of a day of resurrection and final retribution.

Section II. — On the Book of Psalms.

This book is entitled by the Jews, *The book of hymns or praises*, because the praises of God constitute the chief subject-matter: *The book of psalms*, our own appellation, is that we find in Luke xx. 42.

There is to be seen in this book almost every possible variety of Hebrew poetry. The psalms are frequently alluded to in the Old Testament, and are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Psalms of David; that Hebrew monarch being the author of a large number of them. Many, however, proceeded from other pens.

Thus Psal. xc. is in the inscription attributed to Moses; and there is no valid reason against the supposition.

To David are ascribed seventy-three psalms in the Hebrew bibles, and at least eleven more in the Septuagint. The inscriptions, however, are of no canonical authority; and it is evident that several of those to which his name is prefixed are not really from David's pen; while others which are anonymous are unquestionably his. Some writers are disposed to see a reference to Messiah in all that was expressed by David. It is perfectly true that many things which happened to David had a deeper significance, and were again represented more completely in David's greater Son; so that there was much written of Messiah in the psalms as well as by the prophets. But the general truth must not be pressed too far; else the sound principles of biblical interpretation will be violated.

Twelve psalms bear the name of Asaph, a celebrated Levite and chief of the choirs of Israel in David's time (1 Chron. xvi. 4, 5). Some of these, however, are of later date. The inscriptions in such cases are erroneous; or, it has been conjectured, there was another Asaph, possibly a descendant of the former.

Eleven psalms are ascribed to the sons of Korah. But these are not all of one date. Some are probably of the time of David, others much later. One of them (lxxxviii.) has in its title the name of Heman the Ezrahite. Psal. lxxxix. is attributed to Ethan, supposed by some to be the same with Jeduthun.

Two psalms bear the name of Solomon. One of these (lxxii.), however, could hardly have been composed by him: the other (cxxvii.) was very likely his, written on occasion of the building of the temple.

Upwards of thirty psalms are anonymous in the Hebrew bible: the Septuagint version gives names to some of them, but it would seem chiefly on conjecture. Many have no chronological mark by which we can ascertain the date of their composition; but there is no reason to suppose that any are later than the time of the re-building of the walls of Jerusalem under Nehemiah.

At what period and by whom the psalms were collected into one volume we have no information. The collection might be made by different persons and at different times. For we find them distributed by the Jews into five books; each of which ends with a doxology. And we may certainly believe the distribution made before the Septuagint version. That version divides into two some psalms which in the Hebrew text are one, and again sometimes puts two together. It also contains an additional psalm, which is evidently not genuine.

About the titles prefixed to various psalms critics are not agreed. Some maintain that they proceeded from the inspired writers: others, with more probability, imagine that they possess no such authority. Several of these titles would seem to be the names given respectively to the poems themselves, or to some other known songs, according to the measure and tunes of which these were to be sung. Eastern authors were fond of attaching sentimental appellations to what they composed. And thus Psalm xxii. is called *Aijeleth Shahar*, "The Hind of the Morning;" lvi. *Jonath-elem-rechokim*, "The Dumb Dove in distant Places;" lx. *Shushan-eduth*, "The Lily of the Testimony;" lxxx. *Shoshannim-eduth*, "The Lilies of the Testimony;" xlv. *Shoshannim*, "The Lilies."

Fifteen psalms (cxx.—cxxxiv.) are termed songs of degrees,

or of the steps. It is difficult to tell why they have this appellation. The Jews say that they were sung on the fifteen steps separating the men's court from the women's in the temple. Some critics believe that there is a kind of progression in the thought and phraseology; others that they were "pilgrim-songs," chanted by those who went up to Jerusalem at the solemn feasts.

To ten psalms is prefixed the title *Hallelujah:* it is translated in our version, "Praise ye the Lord."

The alphabetical psalms have been already noticed (see p. 215).

Maschil, prefixed several times, probably means a poem.

Michtam is perhaps equivalent to *Michtab*, "a writing."

The following titles are generally considered as names of musical instruments, or of tunes.

Neginoth, stringed instruments, or with an instrumental accompaniment.

Nehiloth, a wind instrument.

Sheminith may possibly refer to the time, upon the eighth or octave.

Shiggaion is perhaps an elegy.

Gittith, probably a light joyous air.

For *Muthlabben* several MSS. read *almuth*, "virgins." Some have thought that a choir of virgins was intended.

Mahalath, a dance, used at some peculiar festivals. The psalm to which it is prefixed may be one for the chorus of dancers. *Mahalath-Leannoth* probably means a responsive psalm of the same description.

Al-taschith, "destroy not," has been supposed to refer to the subject of the psalm. It is possibly a melody.

There has been much discussion about the meaning of *Selah*. It perhaps denotes the falling in of the sound of the priests' trumpets into the Levites' psalm-singing, and playing on stringed instruments. It occurs, therefore, where very warm emotions have been expressed. *Higgaion* joined with *Selah* is supposed by one critic to signify a louder strain; while another believes that it means piano.

For a table of the psalms, classed according to their subjects, see Appendix No. III.

Section III. — On the Book of Proverbs

The book of Proverbs bears the name of Solomon; and the principal part of its contents is certainly from his pen. It is true that it was arranged in the order in which we now have it by different hands; for we are expressly told (xxv. 1) that the proverbs in that and some subsequent chapters were copied out by the men of king Hezekiah. But this fact does not invalidate the Solomonic authorship; especially as we know that he spoke three thousand proverbs (1 Kings iv. 32). After Solomon's proverbs the instructions of some other eminent persons are subjoined.

This book is frequently cited in the New Testament: its scope is the inculcation of the deep mysteries of true wisdom, the perfection of which is the knowledge of the divine will and the fear of the Lord. It may be divided in four parts —

I. The proem or exordium, in which heavenly wisdom is set forth as the only source of true virtue and happiness (i. — ix.).

II. A collection to which is prefixed the title of "The Proverbs of Solomon," comprising short sententious declarations on various subjects (x. — xxii. 16).

III. Observations on wisdom somewhat similar to those of the exordium (xxii. 17 — xxiv.).

IV. An appendix consisting of various parabolic compositions by Solomon, Agur, and the mother of Lemuel (xxv.—xxxi.). Who these last-named persons were we know not.

The book of Proverbs well deserves to be read and meditated on by persons of every age, rank, and condition; and its short pithy admonitions may profitably be committed to memory.

Section IV. — On the Book of Ecclesiastes.

Ecclesiastes is the Greek name of this book; the word signifying a preacher in that language. In Hebrew it is termed *Koheleth*, the convoker or teacher of an assembly.

It has usually been ascribed to Solomon; and, though it is nowhere in so many words asserted in it that the author was

that prince, yet it is said that he who wrote it was "king over Israel in Jerusalem" (i. 12); and the expressions elsewhere (i. 16, ii. 4, &c., xii. 9, 10) tend to show that the writer wished to represent his discourse as flowing from the wise sovereign of the Hebrews. It is objected that the style is very different from that of Proverbs, and that the language indicates a later date, evincing a good deal of resemblance to that which we find in the books of Ezra, Nehemiah, and Daniel; and some would bring it down to the Macedonian period. It is not easy to decide between conflicting arguments; even if it were believed that Solomon did not write it, we could not possibly allow that it was composed later than the time of the return from Babylon.

The scope of Ecclesiastes is explicitly announced in i. 2, and xii. 13, viz., to demonstrate the vanity of all earthly objects, to draw off men from the pursuit of them, as an *apparent* good, to the fear of God and communion with him, as the highest and only *permanent* good in this life, and to show that men must seek for happiness beyond the grave.

It may best be understood if we consider it as divided into four discourses:—

I. The first (i. ii.) exhibits (i.) the vanity of theoretical wisdom directed to the knowledge of things, and (ii.) the nothingness of practical wisdom which aims at enjoying life. The result is that man, with all his striving, can attain no lasting good.

II. (iii.—v.) Following the idea thrown out, ii. 21, 26, there is a description (iii. 1—8) of man's entire dependence on a higher unchangeable Providence. Then, in reply to the question of the chief good, it is shown that there can be no higher (iii. 9—22) than for a man to enjoy himself and do good; which, however (iv.), it is not easy to attain. Still he must, in the fear of God and a conscientious fulfilment of duty, seek trustingly and contentedly to use the earthly goods committed to him (v.).

III. (vi. 1—viii. 15) First the vanity of grasping at riches is shown (vi.); then practical wisdom is described (vii. 1—22), and the mode of its attainment indicated in spite of all the incongruities of earthly life (vii. 23—viii. 15).

IV. (viii. 16—xii. 7) These incongruities are further dis-

cussed, and rules laid down for the conduct of a happy life which may please God.

This leads to the conclusion of the whole (xii. 8—14), that God's future judgment will clear up all present mysteries. This is the great object that the book intends to develop, though not disclosed till worldly reasonings are shown to be insufficient.

Section V. — On the Song of Solomon.

This book, the Hebrew name of which means the Song of Songs, has generally been ascribed to Solomon. It has always been included in the sacred canon. It formed a part of the Septuagint version: it is in the catalogue of Josephus, and was unhesitatingly received by the Christian church. In modern times, however, its divine authority has been questioned, chiefly because it has been assumed to be a mere amatory poem.

Many volumes have been written on the structure and object of this book: for even an outline of some of the hypotheses, the student must be referred to the larger work. Here it will be sufficient to say that not a few of the soundest critics regard the Song as an allegorical poem, adumbrating under the figure of earthly love the covenant between Jehovah and the Jewish people, with a deeper reference to the close union between Christ and his church, which we find in the New Testament illustrated by the conjugal relation. "The grand outlines, *soberly interpreted*, in the obvious meaning of the allegory, so accord with the affections and experience of the lively Christian, that he will hardly ever read and meditate upon them in a spirit of humble devotion, without feeling a conviction that no other poem of the same kind extant in the world could, without most manifest violence, be so explained as to describe the state of his heart at different times, and to excite admiring, adoring, grateful love to God our Saviour, in the same manner as this does" (Scott, Pref. to Sol. Song).

As to the date of its composition there can be but little question. The Aramaisms noted in it are easily explained by its poetic character; and the descriptions of the state of things in Solomon's

day are so vivid that they cannot be supposed to proceed from any but a contemporary. And, if it be granted that the author lived in Solomon's time, the reasons do not appear valid against attributing it to that monarch himself. It may be added that careful examination of the Song shows the futility of some of the objections made against it. Thus the passage (v. 10—16), usually taken to describe the unclothed person, has really reference to the dress.

It is not easy to give an analysis of this book: almost every commentator divides it in his own way. The following is one of the plans that have been proposed. The whole may be distributed into two parts, each with three sub-divisions:—

I. i.—v. 1, comprising (besides the title i. 1)—
   1. The aspiration of reciprocal love (i. 2—ii. 7).
   2. The mutual search and finding of the beloved object (ii. 8—iii. 5).
   3. The espousals (iii. 6—v. 1).

II. v. 2—viii. 14, including—
   1. The separation and re-union (v. 2—vi. 9).
   2. The commendation of the beloved object (vi. 10—viii. 4).
   3. The cementing of the alliance for inviolable fidelity (viii. 5—14).

CHAPTER IV.

ON THE PROPHETS.

Section I.—General Observations on the Prophets and their Writings.

The prophetical part of the Old Testament is the fourth, according to the division generally adopted: in the Jewish classification of Scripture the prophets held the second place The term *prophetical* is used, because these books consist chiefly of predictions, though historical passages are interspersed; as also there are many predictions scattered through the more strictly-historical books. The authors are, by way of eminence, termed *prophets*, divinely in-

spired persons raised up among the Israelites to be the ministers of God's dispensations. We must not, however, confine their function to the predicting of future events (see p. 222). The prophets enlarge upon the nature and attributes of God: they expound his law: they reprove, they rebuke, they encourage, and lead the mind on not merely to the historical establishment, but to the spiritual glory of Messiah's kingdom.

We find three names applied to them in the Hebrew scriptures. *Nabi* is the word usually rendered a prophet. This name was given to Abraham, Moses, and others; but it fell into disuse; *Roeh*, a seer, being substituted for it. From Samuel, however, a regular line of prophets having been formed, the appellation used in the law was restored (1 Sam. ix. 9). The term *Chozeh* also signifies a seer, and was applied to individuals who occasionally, or for some specific purpose, were chosen to convey a communication from God, and who possessed the *prophetic gift*, but were not invested with the *prophetic office*. Hence the *Nabi* might be styled *Chozeh*, but not conversely.

The prophets were, no doubt, men of plain and unpretending habits. Some would represent them as devoted to asceticism. But this is an exaggeration. It was to be expected that, not merely as prophets, but as men of faith, who lived above the world, and looked for a better home, they would set examples of simplicity and purity of life. But there is no proof that they voluntarily deprived themselves of comforts. And, though often persecuted by wicked men, yet even under careless or ungodly kings, we find them addressed with respect, and exercising powerful influence (2 Kings iv. 13).

As an order of men who, like the prophets, were authoritatively to declare the divine will was a promised gift to the Israelitish church, it was necessary that there should be some criteria by which a true prophet might be known from a pretender. (1) He who should endeavour to introduce the worship of other gods was to be punished as an impostor (Deut. xiii. 1—5); and (2) He who should predict anything not fulfilled by the event was to be treated as a false prophet (Deut. xviii. 20—22). Hence prophecies were so frequently of a two-fold description; some relating to proximate, others to remote events. By the accomplishment

of the former credit was secured for the latter prediction: see for an illustration 1 Kings xiii. 1—5.

The mind of God was conveyed to the prophets in various ways, by dreams, by visions, and also by immediate revelation, God suggesting ideas to the mind without any such representations or symbols as the former methods imply. To Moses the divine communications seem to have been peculiarly intimate. "The Lord spake unto Moses face to face; as a man speaketh unto his friend" (Exod. xxxiii. 11: comp. Deut. xxxiv. 10).*

The predictions uttered by prophets were generally made as public as possible. They were bold in denouncing sin, and threatening the calamities which neglect of God would bring upon the country. And this was the more needful, because idolatry in the Hebrew nation was treason against their constitution and Jehovah their king. The written prophecies we have are not from the earlier prophets: *their* predictions, which were chiefly of a temporary nature, are found with the fulfilment in the historical parts of Scripture.

The prophetical books of the Old Testament, for the most part written in poetry, are sixteen in number (the Lamentations of Jeremiah being usually considered as an appendix to his prophecies); and they are divided into two classes, (1) The *greater prophets*, viz. Isaiah, Jeremiah, Ezekiel, and Daniel; so designated from the size of their books, and not from their possessing greater authority; (2) The *minor prophets*, viz. Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These twelve were written in one volume by the Jews.

Much obscurity will be removed from the prophetic writings by observation of their chronology; and the contemporaneous history in Kings and Chronicles may be advantageously consulted.

The following table is an approximation to a chronological arrangement of the prophetical books:—

* Some remarks on the mode of prophetic communication have been already made, pp. 222–224. See also pp. 336, 337.

	Before Christ	Kings of Judah	Kings of Israel
Joel	Between 877 and 847	Joash or Amaziah	Jehu or Jehoahaz
Jonah	Between 820 and 784	Possibly Joash or Amaziah	Joash or Jeroboam II.
Amos	Between 810 and 785	Uzziah	Jeroboam II.
Hosea	Between 790 and 725	Uzziah, Jotham, Ahaz, the third year of Hezekiah	Jeroboam II.
Isaiah	Between 754 and 694	Uzziah, Jotham, Ahaz, and Hezekiah, perhaps Manasseh	Pekahiah, Pekah, and Hoshea
Micah	Between 750 and 699	Jotham, Ahaz, and Hezekiah	Pekah and Hoshea
Nahum	Between 720 and 698	Probably towards the close of Hezekiah's reign	
Habakkuk	Between 637 and 605	Probably in the reign of Josiah	
Zephaniah	Between 628 and 620	In the reign of Josiah	
Jeremiah	Between 628 and 586	From the thirteenth year of Josiah	
Daniel	Between 606 and 534	During all the captivity	
Ezekiel	Between 595 and 573	During part of the captivity	
Obadiah	Between 588 and 583	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him	
Haggai	About 520 to 518	After the return from Babylon	
Zechariah	From 520 to 518, or longer		
Malachi	Between 436 and 420		

Section II. — On the Book of the Prophet Isaiah.

B.C. 754–694.

Concerning the descent and history of Isaiah nothing certain is known beyond what we learn from the inscription to his book, and from the few incidental notices scattered in it. He was the son

of Amoz or Amotz, and prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah. Supposing that he was called to the prophetic office in the last year of Uzziah (vi. 1, 8), and that his ministry extended through the reign of Hezekiah, it must have lasted sixty-one years. The tradition of the Jews that he was of the blood-royal, and that he was put to death by Manasseh, rests on no authority. Two sons of Isaiah are mentioned (vii. 3, viii. 1, 3). The "Acts of Uzziah" are said to have been written by him, 2 Chron. xxvi. 22; and the "Vision of Isaiah" is referred to in 2 Chron. xxxii. 32. Two apocryphal works also have been ascribed to him, "The Ascension of Isaiah," and "The Apocalypse of Isaiah." These are later forgeries.

Several modern critics have thought fit to regard the book of Isaiah as little more than a collection of prophetical fragments, for the most part later than the times to which they profess to belong, collected after the Babylonian captivity. But the extravagance of the attacks made upon the genuineness of the book renders the defence of it more easy. There are few portions which have not had their authenticity called in question by some one. But chiefly the later chapters (xl.—lxvi.) have been excepted against. It must be enough to say here that the objections are not well-grounded, and that the most satisfactory proofs can be brought to the integrity and authority of this book. The decree of Cyrus (Ezra i.) actually incorporates many of the words of Isaiah's later chapters. And Josephus adds that Cyrus was made aware of the predictions concerning himself, and was hence induced to permit the Jews' return. If these predictions were not written by Isaiah, the monstrous conclusion is inevitable that the production of a recent writer was palmed upon the Persian conqueror, and accepted by him as the oracle of an ancient prophet. But there is also the evidence of the New Testament: see Matt. iii. 3, xii. 17; John xii. 38; Rom. x. 20. In all these places reference is made to the later chapters of the book. It is perfectly clear that Christ and his apostles believed that the passages so cited belonged to Isaiah. This proof alone ought to be decisive.

This book has been divided into six parts:—

I. A general description of the condition of the Jews, the pro-

mulgation and success of the gospel, and the infliction of judgments (i.—v.). Some have supposed these predictions delivered in the reign of Uzziah, others in that of Ahaz or of Hezekiah.

II. Predictions delivered (vi.) in the year of Uzziah's death (vii.—xii.), in the reign of Ahaz.

III. Various predictions against the Babylonians, Assyrians, Philistines, and other nations with whom the Jews had intercourse (xiii.—xxiii.).

IV. A prophecy of great calamities to befal God's people, the preservation of a remnant, their restoration and conversion in Messiah's times, and the destruction of antichristian foes (xxiv.—xxxv.).

V. The historical part of the book (xxxvi.—xxxix.).

VI. A series of connected prophecies, probably delivered in the later part of Hezekiah's reign (xl.—lxvi.).

Isaiah has been denominated the *evangelical prophet*, on account of the number and variety of his predictions concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive permanent kingdom of the Messiah. None need be at a loss in applying them to the mission and offices of Jesus Christ. This prophet (says bishop Lowth) abounds in such transcendent excellencies, that he may properly be said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented: he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity, and diversity; in his language uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity.

Section III. — On the Book of the Prophet Jeremiah.

B.C. 628–586.

The propnet Jeremiah was of the sacerdotal race, being one of the priests that dwelt at Anathoth (i. 1), in Benjamin, a city assigned to the sons of Aaron (Josh. xxi. 18), and, according to Jerome, three miles north of Jerusalem. Jeremiah appears to have

been very young when he was called to the prophetical office, in the discharge of which he underwent much ill-treatment. He prophesied about forty-two years; and after the destruction of Jerusalem he was taken with the remnant of the Jews into Egypt. There, according to one of the traditional accounts, he was put to death by his countrymen.

The idolatrous apostacy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict on them, though not without a distant prospect of future deliverance and restoration, form the principal subjects of the prophecies of Jeremiah; except chap. xlv., which relates personally to Baruch, and the six following chapters, which respect the fortunes of some particular heathen nations.

It has been frequently imagined that these prophecies, not being placed in chronological order, have been by some mischance transposed — a conjecture which has gained strength by the fact, that the arrangement in the Septuagint version differs from that of the Hebrew; and several critics have very ingeniously tried to make what has appeared to them a better distribution of the different parts of the book. But there seems to be little reason to believe that it is not in the condition in which it was left by the prophet or his amanuensis. We may suppose the whole divided into three parts:—

I. Prediction of the judgment upon Judah, and the future restoration (i.—xxxiii.), comprising —

1. General denunciation of the people as a whole (i.—xx.).
2. Denunciation of their civil and spiritual leaders (xxi.—xxiii.).
3. The design and duration of the judgment (xxiv.—xxix.).
4. The blessings which would succeed it (xxx.—xxxiii.).

II. The history of the judgment (xxxiv.—xlv.), including—

1. Evidence of ripeness for judgment (xxxiv.—xxxviii.).
2. The destruction of the city (xxxix.).
3. The fortunes of the surviving remnant (xl.—xlv.).

III. Predictions respecting foreign nations (xlvi.—li.).

Other simple modes of dividing the book have been proposed. Chap. lii. is a historical appendix. It coincides very nearly with 2 Kings xxiv. 18—xxv. 30. From the subscription which

closes li. it would seem that lii. is an addition by another hand; and we can hardly imagine that the prophet survived to write the last verses. Some have believed that other parts of the book were not by Jeremiah; but there is no ground for any such imagination.

There are some Messianic prophecies in Jeremiah. Thus, in xxiii. 5, 6, the mediatorial kingdom of Messiah, "The Lord our righteousness," is foretold. So also the new covenant, xxxi. 31—36, and xxxiii. 8: comp. Heb. viii. 8—13, x. 16, 17.

The style of Jeremiah, inferior to that of Isaiah in sublimity, is beautiful and tender. His prophecies were known to Daniel in Babylon (Dan. ix. 2).

Section IV. — On the Lamentations of Jeremiah.

There is every reason to suppose that Jeremiah was the author of this book. Ancient tradition is strongly in favour of such a belief; and the contents, tone, and language harmonize therewith. The calamities which Jeremiah had foretold in his prophecies are here deplored as having actually taken place. And, though some have imagined that these were the lamentations which were composed on the death of Josiah (2 Chron. xxxv. 25), the supposition cannot be admitted. The book before us is evidently posterior to the subversion of the kingdom of Judah.

The Lamentations comprise five elegies, as distinguished by the chapters in our bibles: each consists of twenty-two periods; and in the first four the several periods (in chap. iii. each clause) begin in the original with the Hebrew letters according to their alphabetical order. The last elegy is in some versions entitled the Prayer of Jeremiah.

Section V. — On the Book of the Prophet Ezekiel.

B.C. *595–573.*

Ezekiel, the son of Buzi, was of priestly descent; but of his history we have no authentic information. He was carried captive to Babylon with Jehoiachin, and settled with some of his

countrymen on the river Chebar or Chaboras, which flows into the Euphrates about 200 miles north of Babylon. This was the scene of his predictions, which extended over about twenty-one or twenty-two years. The date which he gives (i. 1) is probably that of the era of Nabopolassar. The story that he was put to death by the prince of the Jews, in Chaldea, rests on no solid foundation.

Certain critics, according to the modern fashion of questioning almost every sacred production, have maintained that some chapters of this prophet are not genuine. But their reasons will not bear examination.

Ezekiel has a marked and decided character. He has great richness of fancy; and a wonderful fire burns in his discourses. There is much allegorical representation in his compositions, unfolding majestic ideas and colossal symbols, including not unfrequently symbolic actions. But his style is marked by peculiar expressions and forms. Aramaisms and corruptions may be detected, evidencing the decline of the Hebrew language, and testifying to the prophet's residence in a foreign land.

This book may be divided into four parts—

I. Ezekiel's call to the prophetic office, his commission, instructions, and encouragements (i.—iii. 21).

II. Denunciations against the Jewish people (iii. 22—xxiv.).

III. Prophecies against various neighbouring nations, enemies to the Jews (xxv.—xxxii.).

IV. Exhortations and consolatory promises to the Jews of future deliverance and restoration, with mystical representations of the glory and ordinances of Messiah's kingdom (xxxiii.—xlviii.).

It is most probable that Ezekiel collected his own prophecies and arranged them as we have them.

There are various Messianic prophecies in this book. Besides those in the earlier part of it, the last three sections, xxxvi. xxxvii.; xxxviii. xxxix.; and xl.—xlviii., are eminently such. On the precise meaning of these there is much difference of opinion.

SECTION VI. — On the Book of the Prophet Daniel.

B.C. 606–534.

Daniel, if not of the royal line (as the Jews affirm), was of noble birth, and was carried captive to Babylon at an early age, in the fourth year of Jehoiakim, king of Judah. Having been instructed in the literature and science of the Chaldeans, Daniel was advanced to distinguished office in the Babylonian empire (i). He was contemporary with Ezekiel, who mentions his extraordinary piety and wisdom (Ezek. xiv. 14, 20; xxviii. 3). Though sometimes neglected, we find this prophet on different occasions consulted and honoured by the Babylonian monarchs: he was also in high credit with Darius and Cyrus, the Persian sovereigns. He did not return to Judea at the end of the captivity, but probably died at Susa.

The name of Daniel is not prefixed to his writings; but there are many passages in which he speaks in the first person (*e.g.* viii. 1, ix. 2), so as sufficiently to identify himself as the author. The genuineness, however, of this book has been violently assailed; and it has been maintained that it was the production of a much later age. The fact that the Jews have not placed Daniel among the prophets has been supposed to favour such a notion. It is a sufficient reply to this objection, that the prophecies of Daniel are in the same class in which we find the Psalms. And it may be added that the first scholars have satisfactorily vindicated the character of the book. To most readers, it will be sufficient to say that our Lord and the apostles explicitly acknowledged its authority (see Matt. xxiv. 15; 2 Thess. ii. 3, 4; Heb. xi. 33). But it may be desirable to produce an example of the mode of attack, and of the triumphant manner in which modern discovery has vindicated the sacred writer. It has been declared that the account of Belshazzar (v.) is pure invention, that it contradicts Berosus, and that it unmistakably proves the "unhistorical" character of the whole narrative. The last Babylonian monarch was not, it has been asserted, in the city when Cyrus took it, and afterwards, when he was made captive at Borsippa, he was kindly treated by the Persian conqueror. But, in 1854, Sir H. Rawlinson discovered a document at Mugheir, the ancient Ur, which proved that Nabonadius

associated with him during the last years of his reign his son Bil-shar-uzur, and allowed him the royal title. He it was, therefore, no doubt, that conducted the defence of Babylon within the walls, while his father commanded without. Now, if Nabonadius, the father, married a daughter of Nebuchadnezzar, and Bil-shar-uzur was the issue of that marriage, vv. 11, 13, 18, 22, are accounted for. It is also explained, as there were two sovereigns, why Daniel was made (v. 29) only "*third* ruler of the kingdom." And, although Bil-shar-uzur was possibly a youth, there are instances in eastern story of important commands being intrusted to very young men. Besides, the interference of the queen, as related in Daniel, is some presumption of Belshazzar's youth. We need not, however, be very solicitous in regard to minor details. The main fact that a Belshazzar, whose existence was denied, is now distinctly proved, by unimpeachable monuments, to have reigned, should teach a lesson of modesty to those who impugn the scripture narratives.

The book of Daniel may be divided into two parts:—

I. The historical portion (i.—vi.): there is included here the prophetical interpretation of Nebuchadnezzar's dream (ii.).

II. Various prophecies and visions of things future, till the advent and death of the Messiah, and the ultimate conversion of Jews and Gentiles to the faith of the gospel (vii.—xii.).

The four great empires are here described—the temporary restoration of the Jews, their trials in Maccabean times, and the establishment of the glorious kingdom which shall have no end. "What an amazing prophecy! what a proof of a divine providence and of a divine revelation! for who could thus declare the things that shall be, with their times and seasons, but HE only who hath them in his power, whose dominion is over all, and whose kingdom endureth from generation to generation?"

The style of Daniel is not so lofty and figurative as that of the other prophets, but it is suitable to his subject, being clear and concise: his narratives and descriptions are simple and natural; and, in short, he writes more like a historian than a prophet. Part of his book, viz. ii. 4—vii. 28, is written in Chaldee.

Some apocryphal pieces are in the Vulgate attached to Daniel, viz. the Prayer and the Song of the Three Children, the

History of Susanna, and the Story of Bel and the Dragon. The time when they were composed is uncertain. The prayer and the song have been conjectured to be from different hands; and traces of an original Chaldee text have been fancied. The other pieces were first written in Greek. It is not impossible that there may be some foundation in fact, for the history of Susanna. Bel and the Dragon is evidently fictitious.

Section VII. — On the Book of the Prophet Hosea.

B.C. 790–725.

Of the family of Hosea, the son of Beeri, we have no certain information. He prophesied during the reigns of Uzziah, Jotham, and Ahaz, to the third year of Hezekiah, and during that of Jeroboam II., king of Israel. He probably was a native and resident of the northern kingdom.

The scope of this book is to detect, reprove, and convince the Hebrew nation generally, and the Israelites in particular, of their gross idolatry and corruption; to announce the rejection and captivity of Israel by the Assyrians, notwithstanding their vain confidence in Egypt; and to invite them to repentance by promises of mercy, and future restoration.

Hosea's prophecies have been divided into five sections: I. i.—iii.; II. iv. 1—vi. 3; III. vi. 4—viii. 14; IV. ix. 1—xiii. 8; V. xiii. 9—xiv. 9. But it must be acknowledged that any divisions are uncertain. Some would simply arrange them in two parts; the first including what was done under Jeroboam (i.—iii.), the latter the subsequent threatenings and promises (iv.—xiv.).

The actions narrated (chaps. i.—iii.) were most probably not real. The account of them, which is in prose, is usually considered figurative, perhaps the expression of a vision. Generally Hosea's style is highly poetic, full of vivid description and richness of imagery, in which there is found mingled much tenderness and pathos. There is obscurity, no doubt, arising mainly from his conciseness and abrupt transitions. He appears to have based his prophecies on the Pentateuch. Several passages are cited or referred to in the New Testament: see Matt. ii. 15, ix. 13, xii. 7; Rom. ix. 25, 26; 1 Pet. ii. 10.

Section VIII. — On the Book of the Prophet Joel.

B.C. 877–847.

Concerning the family, condition, and history of this prophet nothing certain is known, save that he was the son of Pethuel (i. 1). It is also difficult to form a judgment of the time when he lived. There are some reasons, however, for believing that it was in the reign of Joash, king of Judah, or in that of his son, Amaziah, whose conquest of Edom (2 Kings xiv. 7; 2 Chron. xxv. 11, 12) has been thought to be the fulfilment of Joel's prophecy (iii. 19—21).

This book has been differently divided: one of the simplest modes of arranging it is to suppose that it consists of two parts:—

I. A call to repentance under the fearful plague of locusts (i.—ii. 18).

II. Promises of deliverance and eventual blessing (ii. 19—iii. 21), connected with the preceding by the declaration, "The Lord will answer and say unto his people."

It is questioned whether the description of the locusts is literal or figurative; nor can this be determined with any certainty, though perhaps the literal sense is to be preferred.

The style of Joel is highly poetical: it is elegant, perspicuous, and copious, and at the same time nervous, animated, and sublime.

The remarkable prediction of the out-pouring of the Spirit (ii. 28—32) is declared by St. Peter to be fulfilled on the day of pentecost (Acts ii. 16—21).

Section IX. — On the Book of the Prophet Amos.

B.C. 810–785.

That Amos was a native of Tekoah, that at least it was his ordinary dwelling-place, cannot admit of reasonable doubt. He was not trained in the prophetic schools; but it by no means follows that he was an uneducated working-man. From his composition we may conclude him a person of some attainments. His style is forcible; and his images, drawn from rural life, are full of beauty.

Amos prophesied in the reign of Jeroboam II., king of Israel, and Uzziah of Judah. It appears that there was great corruption of manners in Israel, which the prophet was commissioned to denounce, at the same time that he predicted the divine judgments upon other ungodly nations, and described the future blessings of Messiah's kingdom.

This book may be divided into three parts:—

I. The judgments threatened against neighbouring Gentile nations (i.—ii. 3).

II. Judgments upon Israel and Judah (ii. 4—ix. 10).

III. Consolatory promises describing the restoration of the church by the Messiah (ix. 11—15).

Amos is referred to twice in the New Testament, Acts vii. 42, 43, xv. 15—17.

Section X. — On the Book of the Prophet Obadiah.

B.C. 588–583.

Nothing certain is known of this prophet or his history. It is probable, however, that the date of his prediction may be placed between the taking of Jerusalem by Nebuchadnezzar and the conquest of Idumea a few years later by the same monarch. Obadiah was thus contemporary with Jeremiah. There are several expressions in the two writers very similar, as may be seen by comparing—

Obadiah	1	with	Jer. xlix.	14
"	2	"		15
"	3, 4	"		16
"	5	"		9
"	6	"		10
"	8	"		7

It is not impossible, therefore, that one had the composition of the other before him.

The prediction of Obadiah is composed with much beauty: it may be divided into two parts:—

I. A denunciation against the Edomites for their pride and

carnal security, also for their enmity towards the Jews after the capture of Jerusalem (1—16).

II. A consoling assurance of the restoration of the Jews, who should possess Edom and Philistia; with an intimation of the establishment of Messiah's kingdom (17—21).

Section XI. — On the Book of the Prophet Jonah.

B.C. 820–784.

Jonah, the son of Amittai, was a native of Gath-hepher, in Zebulun. He may be supposed to have lived in the time of Jeroboam II., whose success against Syria, in the course of his long reign, the prophet predicted (2 Kings xiv. 25).

With the exception of the sublime ode (chap. ii.) the book of Jonah is a simple narrative. It shows, by the prophet's mission to Nineveh, the divine forbearance towards sinners, who were spared on their sincere repentance.

Some critics have imagined Jonah's history a fable or a vision, or, if with some fact at the bottom, yet dressed out with marvellous details, borrowed possibly from heathen sources. But the narrative is plainly given; and all the descriptions accord with the known historical relations and customs of the time. And, when we see how Jonah is appealed to in the New Testament, the conclusion is not to be evaded, that our Lord's distinct authorization is given to the truthfulness of the whole. For not only is Jonah referred to (Matt. xii. 39—41), but the two chief events mentioned in his book are affirmed—that he was three days and three nights in the fish's belly, and that the Ninevites repented at his preaching. Our Lord affirms these facts, and, further, declares himself greater than Jonah. It is not likely that he would have compared himself with a man in a fable. If we reject the historical bearing of the reference in this case, we may just as well extinguish the queen of Sheba, named immediately afterwards, and regard the account of her visit to Solomon as an allegory, or moral fiction.

The book of Jonah consists of two parts:—

I. His first commission to Nineveh, and delivery from the fish (i. ii.).

II. His second mission and its happy result, with his own discontent (iii. iv.).

The time of Jonah's continuance in the belly of the fish was typical of our Lord's continuance in the grave (Luke xi. 30).

SECTION XII. — On the Book of the Prophet Micah.

B.C. 750–699.

Micah was a native of Moreshath-gath. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah, and was therefore contemporary with Isaiah. The time, place, and manner of his death are unknown. One of his predictions is referred to in Jeremiah (xxvi. 18, 19).

This book has been divided into three parts:—

I. The prophecies delivered in the reign af Jotham (i.).

II. Those in the reign of Ahaz (ii.—iv. 8).

III. Those in the reign of Hezekiah (iv. 9—vii.).

But this is not a very satisfactory division. Separate discourses cannot well be traced. It is more likely that the prophet gathered up his oracles into one connected whole, perhaps at the close of his ministry in the reign of Hezekiah. The structure of the book appears on examination very curious. There are three sections—chaps. i. ii.; iii.—v.; vi. vii. Each begins with the same word, signifying "Hear ye," and each closes with a promise of strength and salvation to God's people. And there is a kind of parallel development. The third section is hortatory in its threatenings and promises.

There is a remarkable Messianic prophecy in this book (v. 2), from which the birth-place of Christ was known (Matt. ii. 4—6).

The style of Micah is forcible, pointed, and concise, in many parts animated and sublime. His tropes are very beautiful, and varied according to the nature of the subject.

SECTION XIII. — On the Book of the Prophet Nahum.

B.C. 720–698.

Nahum is supposed to have been a native of Elkosh or Elkosha, a village in Galilee; but it is most probable that he prophesied in Judah. With respect to the date of this book, as Nahum seems to refer to Sennacherib's invasion, and the messengers he sent (ii. 13), it is likely that the prophecy was uttered soon after the destruction of the Assyrian host. The scope is to denounce the certain and imminent ruin of the Assyrian empire, and specially of its metropolis, Nineveh. The prophet introduces also consolation for his countrymen, whom he encourages to trust in God.

His prophecy is one entire poem, which, opening with a noble description of the justice and power of God, tempered by long-suffering and goodness (i. 1—8), speaks of the destruction of Sennacherib's forces, and the subversion of his empire (9—12), together with the deliverance of Hezekiah and the death of Sennacherib (13—15). The ruin of Nineveh is then predicted, and described with singular minuteness (ii. iii.).

In boldness, ardour, and sublimity, Nahum is superior to all the other minor prophets. His style is pure, his images peculiarly vivid.

SECTION XIV. — On the Book of the Prophet Habakkuk.

B.C. 637–605.

It is difficult to speak with any certainty of the prophet Habakkuk and the date of his book. Some have imagined, from the subscription (iii. 19), that he was of the tribe of Levi. And it seems most probable that his prophecy was delivered in the reign of Josiah. It forms one whole, describing (i.) the impending judgment, (ii.) the downfall of the enemy of God's church, with (iii.) the answer of that believing church to the two-fold revelation. The strophical arrangement of ii. 6—20 may be observed. The first four stanzas begin with a "woe," and end with a verse commencing with a word signifying "for" or "because." The fifth has a verse introductory to the "woe."

Habakkuk holds a distinguished rank among the sacred poets: whoever reads his prophecy must be struck with the grandeur of his imagery and the sublimity of its style, especially of the hymn in the third chapter. Habakkuk is repeatedly referred to in the New Testament: see Rom. i. 17; Gal. iii. 11; Heb. x. 38.

Section XV. — On the Book of the Prophet Zephaniah.

B.C. 628–620.

Zephaniah was "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah" (i. 1). There seems no valid reason for doubting that the Hizkiah, or Hezekiah, here mentioned was the king of that name. This will explain the unusual length of the genealogy.

Zephaniah discharged his prophetic office between the twelfth and eighteenth years of Josiah. The judgment denounced against Nineveh (ii. 13—15) must have been delivered before that city was destroyed; the date of which is generally fixed B.C. 625.

The desolation threatened in this prophecy is that impending by the Chaldeans. The book has been divided into four parts:—

I. Denunciation against Judah for their idolatry (i.).

II. Repentance enjoined (ii. 1—3).

III. Prophecies against the Philistines and other nations (ii. 4—15).

IV. The Babylonish captivity foretold, with the restoration and ultimate prosperity of the church (iii.).

Some, however, regard the book as a single closely-connected prophecy; iii. 8 seeming to refer to ii. 1—3.

Section XVI. — On the Book of the Prophet Haggai.

B.C. 520–518.

We have no certain information as to Haggai's personal history. It has been imagined, with some degree of probability, that he was one of the few remaining fathers who had seen the first temple. And it is not unlikely that Ezra iii. 2—vi. 22,

with the exception of iv. 6—23, was from his pen. The diction and style are similar.

The Jews, having discontinued the re-building of the temple in consequence of the opposition of the Samaritans, Haggai was commissioned in the second year of Darius Hystaspes to encourage them to carry on the work.

The book comprises four separate discourses:—

I. A call to re-build the temple (i.).

II. Promise that the glory of the second temple should surpass that of the first (ii. 1—9). This was fulfilled by the presence of Christ in it.

III. Censure of the merely legal righteousness by which the people were deprived of a blessing (ii. 10—19).

IV. The setting up of Messiah's kingdom, specially addressed to Zerubbabel (ii. 20—23).

Haggai's style is prosaic; but he occasionally uses parallelism, as in i. 6, 9, 10, ii. 6, 8, 22. He is also fond of introducing interrogatories. A reference is made to his book Heb. xii. 26.

Section XVII. — On the Book of the Prophet Zechariah.

B.C. 520–518.

The names of Zechariah's father and grandfather are specified, i. 1; and if, as is probable, the Iddo named Neh. xii. 4 be the prophet's grandfather, Zechariah was of a priestly family. It is likely that he himself is meant, Neh. xii. 16. He was one of the captives who returned to Jerusalem in consequence of the decree of Cyrus. He was possibly (comp. ii. 4) a young man when he received his prophetic commission in the second year of Darius son of Hystaspes.

This book may be divided into two parts:—

I. The prophecies delivered in the second year of Darius (i.—vi.). These concern events then taking place in the restoration of the temple. Predictions are interspersed relative to the advent of Messiah.

II. Prophecies uttered in the fourth year of Darius (vii.—xiv.). These concern more remote events. The latter series of them

describes the conquests of Alexander, and the Maccabean wars, reaching onward to the times of the gospel.

It has been supposed by some critics that the chapters ix.—xiv. do not proceed from the author of the first part of the book. A diversity of style is alleged, together with the fact that St. Matthew (xxvii. 9), apparently citing Zech. xi. 13, names not Zechariah but Jeremiah. It may, however, be supposed that, as the mention of the potter first occurs in Jer. xviii. 1—3, xix. 2, to which Zechariah seems to refer, the evangelist named Jeremiah as the *auctor primarius*. Such a combination of reference is not unexampled. St. Matthew (xxi. 4, 5) names but a single prophet, and yet includes Isai. lxii. 11, and Zech. ix. 9. As to the alleged diversity of style, it is not a sufficient proof of diversity of authorship. Besides, Zechariah lived not long before the closing of the canon. It is not easy to believe that the utterances of seers of a previous generation would be ascribed to one who had but just passed away. Some have endeavoured to cut the knot by imagining that there were two prophets, an earlier and a later, of the same name, and that the productions of both were ascribed to the last. But this is merely a guess. On the whole, it seems most reasonable to believe that the book proceeded from a single pen.

Zechariah uses a great deal of symbolical imagery, which it is difficult to expound. His style is for the most part prosaic; but in the later chapters we may observe a great degree of elevation and grandeur. There are several references to this prophet in the New Testament, as Matt. xxi. 4, 5, xxvi. 31; John xix. 37.

Section XVIII. — On the Book of the Prophet Malachi.

B.C. 436–420.

We know nothing of the history of Malachi. That he was contemporary with Nehemiah is all that can be positively asserted of him. His book presents the same aspect of things as in Nehemiah's time. As the name Malachi signifies "my messenger," various absurd conjectures have been hazarded respecting him; as, that he was the same person with Ezra, or an incarnate angel; of which all that need be here said is that they are based upon no solid grounds.

After the re-building of the temple the Jews relapsed into an irreligious state, and the priests had become corrupt. Malachi was therefore commissioned to reprove them. His writings may be considered as comprising three sections:—

I. Reproofs of the ingratitude of the people, and judgments threatened against the priests (i.—ii. 9).

II. Rebukes for irregularities in regard to marriages (ii. 10—16).

III. Predictions of the coming of Messiah, to be announced by a forerunner (ii. 17—iv. 6).

This book is almost wholly in prose; yet it is not destitute of force and elegance. It is often referred to in the New Testament: see Matt. xi. 10, xvii. 12; Mark i. 2, ix. 11, 12; Luke i. 17; Rom. ix. 13. It is worthy of remark that it concludes with announcing the subject with which the New Testament commences — the ministry of John the Baptist.

CHAPTER V.

ON THE APOCRYPHA.

Besides the Scriptures of the Old Testament, generally acknowledged as inspired writings, there are other books, historical and ethical, usually printed in the larger editions of the English bible under the appellation of the *Apocrypha*, i.e., spurious and uncanonical, such as are not acknowledged to be divinely inspired. There can be no reasonable doubt that at the commencement of the Christian era, the Jews — those in Palestine most strictly — regarded as Scripture only those books which we receive, to the exclusion of the Apocrypha. The testimony of Josephus agrees with the practice of the New Testament writers. For we find that, though from certain allusions the apostles seem to have been acquainted with the apocryphal books, they have never authoritatively cited them, while there is scarce one book in the Hebrew canon to which they do not make reverential appeal. It may be allowed that some of the early Christian writers are less distinct in their definitions; but those best qualified to speak — Jerome

for example — maintained exactly the canon of the Jews. And it was not till the sixteenth century that any authoritative decree was made by any branch of the church to sanction an enlarged canon. It was reserved for the council of Trent to pronounce (in 1546) the apocryphal writings deserving of equal veneration with the universally-acknowledged books of canonical Scripture. Against this decree the church of England solemnly protests, declaring (Art. vi.): "In the name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."*

An examination of the apocryphal books themselves will show that they have no claim to be regarded as inspired productions. It is true that they contain much that is good; and some of them have historical value. But there are also glaring instances of historical inaccuracy (comp. 1 Macc. vi. 3—16 with 2 Macc. ix. 28); and legends and spurious documents are introduced, preparing the way, it may be fairly said, for the still wilder extravagances of the Talmud. Such books, however useful in some respects, are deservedly rejected from the sacred canon. A brief notice of each shall now be given.

I. The first book of Esdras is extant only in Greek. Josephus seems to have made some use of it. It was therefore compiled before Christ's time. It gives an account of the return of the Jews from the Babylonish exile, the re-building of the temple, and the re-establishment of divine worship. It is probably a part of some larger work, and is of no historical value.

II. It is very uncertain in what language the second book of Esdras was originally written. It is extant in Latin; and there are also Arabic and Ethiopic translations. There are passages in it which speak explicitly of Christ; but perhaps these are interpolations. The strange stories it contains are utterly unworthy of credit.

III. The book of Tobit was possibly written in Hebrew by a Palestinian Jew. It is cited with respect by several of the early Christian fathers; and the simplicity of its narrative and the

* Some apocryphal books, as 1 and 2 Esdras, are rejected from the canon by the church of Rome.

pious lessons it inculcates have made it one of the most interesting and popular of the apocryphal books. It relates the history of Tobit and his family, said to have been carried captive to Nineveh. But when the narrative is examined its fictitious character is obvious.

IV. The book of Judith must also be considered a fictitious story. It describes a defeat of the Assyrians by the Jews through the instrumentality of Judith. This book was perhaps originally written in Hebrew by a native of Palestine in the first or second century before Christ.

V. The rest of the chapters of the book of Esther are spurious additions, for they contradict the genuine text. They were therefore rightly rejected by Jerome, who found them in the old Latin version annexed to the canonical book. There are two Greek texts, a simpler and more ancient, and a revised one with several alterations. Perhaps they are the work of an Egyptian Jew in the second century before Christ. There are many versions extant.

VI. The Wisdom of Solomon was ascribed to that monarch, either because the author imitated his sententious method of writing, or because he sometimes speaks in his name, the better to recommend his moral precepts. Solomon, however, was not the author; for it was not written in Hebrew, nor is the style like that of Solomon. Little more can be said of the writer than that he was an Alexandrian Jew, living probably in the reign of Ptolemy Physcon, B.C. 145—117. This book has always been admired for the sublime ideas which it contains of the perfections of God, and for the excellent moral tendency of its precepts; on which account some of the ancients styled it *Panaretos*, or the treasury of virtue. Various divisions of it have been proposed; but it may be said that there are three parts: I. containing an encomium on wisdom (i.—vi.); II. pointing out the source of true wisdom and the means of obtaining it (vii.—ix.); III. treating on a variety of topics, as reflections on the history and conduct of the Israelites during their journeyings in the wilderness, and their subsequent proneness to idolatry (x.—xix.). It is stated that this book is referred to in the New Testament: some of the instances alleged

are, however, very doubtful. But, if the fact be so, no divine authority is thereby attributed to the work.

VII. The Wisdom of Jesus, the son of Sirach, or Ecclesiasticus, is the production of an author who had travelled in pursuit of knowledge, and who lived, most likely, about 180 B.C. It was written in Hebrew, and was translated into Greek by the grandson of Jesus, about the year 130 B.C. The writer, being conversant with the Old Testament, and having collected many things from the prophets, blended them, as well as the sentences ascribed to Solomon, with the result of his own observations, and thus endeavoured to produce an ethical treatise that might be useful to his countrymen. It is deservedly in high esteem; and may be divided into three parts: I. containing a commendation of wisdom, and precepts generally useful for the regulation of life (i.—xliii.); II. an encomium on patriarchs and prophets, and other distinguished men among the Jews (xliv.—l.); III. a prayer and exhortation to the pursuit of wisdom (li.). Besides the Greek copy of this book, there are Latin, Syriac, and Arabic versions. Allusions have been supposed in the New Testament to Ecclesiasticus, *e.g.* James i. 19 to Ecclus. v. 10, 11; but it is questionable whether any such allusion was intended.

The Talmud speaks of a work of Jesus Ben Sira, which it reckons among the *hagiographa;* and there are still extant two alphabetical collections of proverbs under this name; but it can hardly be imagined that the author of these was the author of Ecclesiasticus.

VIII. The book of Baruch was perhaps originally written in Hebrew; or possibly a Hebrew fragment was the basis from which the composition, as we have it, was brought out. It is extant in Greek and several versions. It is chiefly an epistle said to be sent by the captive Jews in Babylon to their brethren in Judea; but there can be little doubt that the whole is a fiction. The name of Baruch is mentioned in the list of canonical books approved in the council of Laodicea; but according to bishop Cosin it is not this apocryphal book that was meant, but "those passages of him which are comprehended in the book of Jeremy." The epistle of Jeremiah, which forms the last chapter of Baruch, would seem to be the production of a later period.

The apocryphal additions to Daniel, viz. the Song of the Three Children, the History of Susanna, and Bel and the Dragon, have already been noticed: see before, pp. 434, 435.

IX. The prayer of Manasses, king of Judah, when he was holden captive in Babylon, was never recognized as canonical. There is mention of a prayer of this king (2 Chron. xxxiii. 18, 19); and probably this was composed by some one who thought he could supply the loss of the original. It is extant in Greek, from which a Hebrew translation was made.

X. The two books of Maccabees are thus denominated because they record the exploits of Judas Maccabeus and his family.

The first book is a valuable historical document, containing the history of the Jews from the beginning of the reign of Antiochus Epiphanes to the death of Simon, B.C. 175—135. The original language was most probably Hebrew, of which the Greek is a translation; from this the Syriac and old Latin versions were made, and also our English translation. The author has been supposed to be a Palestinian Jew, and to have written after the death of John Hyrcanus, the son of Simon.

The second book of Maccabees is very inferior to the first. It is a compilation, much of it derived perhaps from a larger work which has perished, made, it has been supposed, by an Alexandrian Jew. It contains the history of about fifteen years from the execution of the commission of Heliodorus sent by Seleucus to bring away the treasures of the temple, to the victory of Judas Maccabeus over Nicanor. The original language was Greek, of which there are several versions.

Besides the two books just mentioned, there are three others which bear the name of Maccabees; but, as none of them has ever been reputed canonical in the western church, it is not necessary to give here any account of them.

BOOK II.

INTRODUCTION TO THE NEW TESTAMENT.

Various modes of arranging the books of the New Testament have obtained at different times: the order, therefore, in which they are found in manuscripts does not always correspond with that in which they occur in modern printed copies and translations. Perhaps the most convenient classification is that which distributes them into *historical*, *doctrinal*, and *prophetical* books. Under the first division are included the Gospels and the Acts of the Apostles, under the second the Epistles; while the book of Revelation is of a prophetical character.

CHAPTER I.

ON THE HISTORICAL BOOKS.

Section I. — On the Name, Number, and Characteristics of the Canonical Gospels.

The term *Gospel* is derived from the Saxon ȝoꝺ, *God*, or *good*, and ꞅpel, *word* or *tiding:* it therefore denotes God's word, or good tidings. It is in fact a version of the Greek word *εὐαγγέλιον*, one of the meanings of which is *good news*. Properly, then, gospel means the substance of the message of salvation. So (Matt. xi. 5) our Lord says, "the poor have the gospel preached to them;" that is, the advent and doctrines of Christ are proclaimed to the poor. Besides its absolute use, we find the word gospel with a variety of epithets (see Acts xx. 24; Rom. i. 1, 3 Eph. i. 13, vi. 15;

1 Tim. i. 11). In time the word came to be applied to the several books in which the personal history of Christ is recorded; and the authors of those books are called evangelists.

Four such accounts have been transmitted to us; and these four only have been received by the church as genuine inspired productions. It is useless to inquire why they are four and but four: many fanciful reasons have been suggested. But the advantage is obvious of our having so many separate accounts, which show by their diversity that the authors did not conspire to impose a fabulous narrative upon the world. Each has its peculiar character, while they agree in depicting the full lineaments of him who was God manifest in the flesh, the "Light to lighten the Gentiles, the glory of his people Israel."

The Gospels of Matthew, Mark, and Luke have the nearest mutual relation, and stand in some respects apart from that of John. These have been called the Synoptic Gospels. They exhibit much verbal agreement, and yet remarkable differences even when they relate the same discourses or transactions. Various hypotheses have been framed to account for this; such as (1) that one or two were taken from another; (2) that all three were derived from some original common document; (3) that they were compiled from several detached narratives committed to writing by early converts as they heard them from the apostles; (4) that they were derived from oral tradition; (5) that they were independent translations of common documents in another tongue.

All that can be said here is that we know from the preface to St. Luke's Gospel that several specimens of Christian history existed, but that these were not authoritative. Now, if many of our Lord's actions and discourses were early in oral circulation in any definite form, this would account for the verbal coincidences we find; while differences would naturally arise from the varying scope, aspect, and phase of instruction which respectively characterize each Gospel.

It is very desirable that the student should have a clear and accurate view of the characteristics of these four several histories: it will tend much to give him an intelligent perception of our Lord's life on earth, and it will enable him rationally to account for those variations in the order and grouping of facts, and for the

greater prominence which certain events assume in one or other of the records, which might otherwise perplex him. The first of Dr. Ellicott's "Historical Lectures on the Life of our Lord Jesus Christ" is devoted to the consideration of this topic. To this excellent work the student must be referred; but Dr. Ellicott's summary may well be cited as presenting in a single paragraph the substance of what he has more largely illustrated:

"In regard of (I.) the *external features and characteristics*, we are perhaps warranted in saying that (1) the *point of view* of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian — that (2) the general *aspect* and, so to speak, *physiognomy* of the first is mainly oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual — that (3) the *style* of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial — that (4) the most striking *characteristic* of the first is symmetry; of the second, compression; of the third, order; of the fourth, system — that (5) the *thought* and *language* of the first are both Hebraistic; of the third, both Hellenistic; while in the second the thought is often occidental, though the language is Hebraistic; and in the fourth the language Hellenistic, but the thought Hebraistic. Again (II.), in respect of *subject-matter and contents*, we may say perhaps (1) that in the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture — (2) that in the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them — that thus (3) in the first we more often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken — and that, lastly (4), the record of the first is mainly collective and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental. We may (III.) conclude by saying that, in respect of the *portraiture of our Lord*, the first Gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the

third, as the Redeemer; the fourth, as the only-begotten Son of God."*

It may be added that the principal portion of the synoptical Gospels, of Matthew and Mark especially, is well-nigh confined to our Lord's ministry in Galilee and the neighbouring districts, while we have to look to the Gospel of St. John for notices of his early Judean ministry.

Section II. — On the Gospel according to St. Matthew.

Matthew, called also Levi, was the son of Alpheus: opinions, however, differ whether of that Alpheus or Cleophas, who was the father of James (Matt. x. 3). He appears to have been a native of Galilee, and by occupation a publican or inferior tax-gatherer under the Roman government at Capernaum. While employed at "the receipt of custom" he was called by Christ, and afterwards appointed one of the twelve apostles. He gave a parting entertainment to his friends (Luke v. 29), and thenceforth was a constant attendant on the Lord. He is mentioned again after the ascension (Acts i. 13); but of his subsequent history we have no authentic account.

Matthew is generally supposed to have written first of the evangelists; but on the date of his Gospel critics are by no means agreed. Some place it as early as A.D. 37; others as late as A.D. 64. The probability is in favour of an earlier date: it is not likely that the church would be left for many years without some authorized history of our Lord's ministry. The language in which Matthew wrote is equally disputed. By some it is believed to be Hebrew, by others Greek; while a third opinion is that there were two originals; the consent of antiquity pleading strongly for the Hebrew, and evident marks of originality for the Greek. It is hard to suppose a Hebrew original not carefully preserved. If, however, we are persuaded, by the alleged testimonies, that there was a Hebrew or Syro-Chaldaic Gospel composed by the apostle, it has disappeared; and the Greek copy we now have (by whomsoever actually penned) has from the

* Second edition, pp. 33, 34.

earliest times been always received as authoritative. More it is impossible to say here.

There is the strongest and most definite testimony to the genuineness and authenticity of St. Matthew's Gospel. Some critics, indeed, have asserted that the first two chapters are spurious; but their arguments are of no weight against the fact that these chapters are found in all ancient manuscripts — save those of which the beginning has perished — and in all ancient versions, and that the very early fathers have referred to them.*

Antiquity testifies that Matthew wrote his Gospel mainly for the Jewish nation, with a view to confirm those who believed, and convert those who believed not. His style is plain and perspicuous, and he presents the *teaching* of our Lord with especial prominence; so much so that the narrative of his actions is commonly subservient to his instructions which are introduced; but everywhere there is kept in view the evolution of the twofold title of the first verse, "Son of David," "Son of Abraham."

There is a striking coincidence between the habits of St. Matthew's former occupation and the mode in which he arranges his narrative. Careful grouping and orderly combination are what we might naturally expect from one who had been emphatically a man of business. Accordingly we find that, though generally speaking he is chronological in his detail, yet there are parts of his Gospel in which the order of events related differs much from the order of St. Mark and of St. Luke. Matthew has apparently gathered into groups the discourses of our Lord and the attending circumstances (v. vi. vii.). He has put together a collection of miracles (viii. ix.), and with such a master hand arranged the parables as that each adds force and clearness to the others with which it is brought into contact (xiii.). A multitude, too, of particulars, unnoticed by the other evangelists, are delivered by St. Matthew with peculiar effectiveness — the consolatory promise, for example, with which he concludes his work (xxviii. 18—20).

This Gospel consists of four parts:—

I. The infancy of Jesus (i. ii.).

* The evidence is well summed up by Dr. Ellicott, Historical Lectures, p. 57, n.

II. The discourses and actions of John the Baptist and of Jesus, preparatory to our Lord's public ministry (iii. 1—iv. 11).

III. The discourses and actions of Christ in Galilee, by which he demonstrated that he was the Messiah (iv. 12—xx. 16).

IV. The transactions relative to the passion and resurrection of Christ (xx. 17—xxviii.).

Section III. — On the Gospel according to St. Mark.

"John, whose surname was Mark" (Acts xii. 12), was the son of Mary, a pious woman, who lived at Jerusalem, and was sister to Barnabas (Col. iv. 10). St. Peter styles him his "son" (1 Pet. v. 13); which is generally taken to mean that he was converted by that apostle. Mark left Jerusalem with Paul and Barnabas (Acts xii. 25), and afterwards accompanied them on their first missionary journey (Acts xiii. 5). He soon, however, left them and returned to Jerusalem (13). This subsequently occasioned a dispute between the two apostles; for when they were planning a second journey Barnabas wished for the attendance of Mark, and Paul objected; they therefore separated, Mark accompanying his uncle (Acts xv. 36—39). He was with St. Paul at Rome during his first imprisonment (Col. iv. 10); and his presence there again was desired by the same apostle (2 Tim. iv. 11). He is said also to have travelled with St. Peter, and to have been his amanuensis, and finally to have settled at Alexandria as the first bishop of the church there. Whether he died a natural death or by martyrdom is uncertain.

According to the general consent of antiquity St. Mark wrote his Gospel in Greek; and it is thought to have been composed under the superintendence of St. Peter. This is in some measure corroborated by the minuteness with which all the actions and words of Christ at which that apostle was present are detailed, and by the manner in which Peter's faults are exposed, while his excellencies are but slightly touched. This Gospel was probably written at Rome about 63 or 64 A. D.

The genuineness and authenticity of St. Mark's Gospel are sufficiently established by the earliest writers. There is reason, how-

ever, to doubt whether the closing part of chap. xvi. (vv. 9—20) is from the evangelist's pen. Evidence, on the whole, would seem to preponderate against it. But it by no means follows, even if we can be sure that these verses were added subsequently, that they are without authority or uninspired *, any more than the verses annexed to Deuteronomy, which record the death of Moses.

Simplicity and conciseness, with almost picturesque vividness of narration (comp. Mark ix. 14—29 with Matt. xvii. 14—21; Luke ix. 37—42), are the characteristics of this book, which was evidently written for Gentile believers. It contains several Latinisms, and explanations which would have been unnecessary for Hebrews.

This Gospel may be divided into three parts:—

I. A short introduction, noticing the mission of John and the transactions from Christ's baptism to his entrance on his public ministry (i. 1—13).

II. Discourses and actions of Christ in Galilee till his going up to Jerusalem to his last passover (i. 14—x.).

III. Christ's passion, death, and resurrection (xi.—xvi.).

Section IV.—On the Gospel according to St. Luke.

Luke has been supposed by some to be one of the seventy disciples. But it is more probable that he was a Gentile, and possibly a proselyte to Judaism before he became a Christian. Hence we may understand St. Paul's mentioning "Luke the beloved physician" after he had enumerated those "of the circumcision" who only had been a comfort to him (Col. iv. 10, 11, 14). Eusebius calls Luke a native of Antioch. The first notice of him in the New Testament is in Acts xvi. 10, where the narrative adopts the first person. From Troas he attended St. Paul to Philippi; and here (xx. 6) we again find him some years afterwards. Thence he accompanied the apostle to Jerusalem, was with him at Cæsarea (xxvii. 1), and sailed in his company to Rome, where he remained with him during his confinement. At a later

* Dr. Ellicott is inclined to believe that the verses were added by St. Mark himself at a later period. Historical Lectures, pp. 26, 27, *n*.

period we still find him with Paul in that city (2 Tim. iv. 11). We have no authentic account of his death.

St. Luke wrote his Gospel in Greek. His writings prove him to have been a man of education. His style is pure, copious, and flowing. It presents many Hebraisms indeed; still it is more classical than that of the other evangelists. The preface is altogether classical Greek; and singular propriety is evinced in the way in which this writer names and describes the various diseases he has occasion to mention. The thoughtful comments, too, which he often makes upon the circumstances he records, with the notice of the causes which led to particular events, are strongly characteristic of the educated physician.

Ancient writers fully confirm the genuineness and authenticity of this Gospel; and it is referred to as scripture by St. Paul (1 Tim. v. 18). Some attempts have indeed been made to invalidate the authority of particular passages; but the arguments by which they are supported are not of weight. When or where St. Luke wrote this book is very doubtful. The date is possibly some years earlier than that of the Acts; and the last-named history was composed at the end of St. Paul's two years' imprisonment.

It is clear that St. Luke wrote specially for Gentile converts; the individual to whom he inscribes his book being most probably a Gentile. Thus he traces the genealogy of Christ to Adam; he gives a more complete history of our Lord than any of the other evangelists, and specifies a variety of particulars singularly suitable for Gentile readers.

St. Luke does not observe chronologically the same order as St. Matthew does; he sometimes classifies events; but, from what he says (i. 3), his order must not lightly be abandoned. The book, then, may be considered as comprising five classes:—

I. The narrative of Christ's birth, with attendant circumstances (i.—ii. 40).

II. The particulars relative to our Lord's infancy and youth (ii. 41—52).

III. The preaching of John, with the baptism of Jesus and his genealogy (iii.).

IV. The discourses, miracles, and actions of Christ during his public ministry (iv.—ix. 50).

V. Our Lord's last journey to Jerusalem, including all the circumstances relative to his passion, death, resurrection, and ascension (ix. 51—xxiv.).

Section V. — On the Gospel according to St. John.

John was the son of Zebedee and Salome, and brother of James the Elder. He was probably a native of Bethsaida, a fishing-village on the sea of Galilee. That the family were in comfortable circumstances is evident from the facts that Zebedee had hired assistants in his trade of fisherman (Mark i. 20); that John was known to the high priest (John xviii. 15); that his mother was one of those who ministered to Christ of her substance (Mark xv. 40, 41); and that our Lord selected him at the crucifixion to provide for the Virgin Mary (John xix. 26, 27). It is generally believed that John was one of those disciples of the Baptist who followed Jesus (John i. 35—39). He afterwards became a constant attendant on our Lord, and was appointed an apostle, when he and his brother James received the surname of Boanerges, possibly on account of their earnest zeal. John was one of three whom Christ specially associated with him; indeed, he was "the disciple whom Jesus loved." After the ascension he appears to have continued many years at Jerusalem, for he was there when Paul made the journey thither, noticed Gal. ii. 9. Under Domitian he was exiled to Patmos, where he saw the visions in the Revelation. The latter part of his life he is supposed to have passed at Ephesus; and there he died, it is said, in the hundredth year of his age.

The Gospel of St. John has been generally received as genuine. The circumstantiality of its details indicates that it must have been written by a hearer and an eye-witness. There is, besides, the uninterrupted testimony of the ancient fathers of the Christian church; while modern objections have been shown to be of little weight. But the last chapter is thought by some critics to have been added by the apostle some time after the completion of the rest of the Gospel. And there is a small section (vii. 53—viii. 11), which has been the occasion of much discussion. It is difficult to come to a conclusion respecting it; but it cer-

tainly is found, though not in exactly the same words, in some of the best manuscripts and most important early versions. Dr. Ellicott, expressing his belief that it was not written by St. John, is inclined to ascribe it to St. Luke, and observes that "it cannot be too strongly impressed on the general reader that no reasonable critic throws doubt on the incident, but only on its present place in the sacred narrative." *

St. John wrote his Gospel in Greek, very probably at Ephesus, about the year 97, A D.

The style of this evangelist is characterized by unaffected simplicity and tenderness. He was most probably acquainted with the other Gospels. He omits many things which they record, and he adds much which they have not given. But it was not his purpose merely to make his book a supplement to the rest. It has an independent character. The object is to reveal the Lord Jesus Christ in his most deep and solemn teaching, and in the mystery of his person. And, besides, it is supposed by some that various errors—those of Cerinthus especially—had by this time crept into the church, and that the apostle intended to condemn them. Cerinthus was a Jew, who became imbued with the Alexandrine philosphy, and devised a monstrous combination of Christianity with Jewish. and Gnostic notions. He maintained that the most high God dwelt in a remote heaven (πλήρωμα) with spirits or æons, and was unknown before our Lord's appearance; that this supreme God generated an Only-begotten (μονογενής), who begat an inferior, the Word (Λόγος); that Christ was a still lower æon, though superior to some; that two higher æons distinct from Christ were Life (ζωή) and Light (φῶς); that from the invisible æons proceeded inferior orders of spirits, and particularly one, *Demiurgus*, who, though ignorant of the true God, created the visible world out of eternal matter, and was the peculiar Deity of the Israelites, whose laws, promulgated by Moses, were to be of perpetual obligation; that Jesus was but a very holy man, the real son of Joseph and Mary; that the æon Christ descended on him when he was baptized, revealed to him the unknown Father, and empowered him to

* Historical Lectures, pp. 253, 310.

work miracles; that the æon Light had similarly entered the Baptist, who was therefore in some respects preferable to Jesus Christ; that Jesus after his union with Christ opposed the God of the Jews, at whose instigation he was crucified, but that, when he was about to suffer, the æon Christ ascended up on high, so that only the man Jesus died; that Christ will one day return, be re-united to Jesus, reign in Palestine a thousand years, and crown his disciples with exquisite sensual delights.

Some have imagined that Cerinthus borrowed his terms from this Gospel. Whether this were so or not, or whether St. John wrote in order to refute the heretic, it is evident that he *has* refuted his errors, and not those merely of the individual Cerinthus, but of Gnosticism in its widest sense; "in its Ebionitish form, as denying the divinity and pre-existence of Christ, and in its Docetic, as denying the reality of his assumption of the human nature" (Dr. Alford).

The book may be divided into three parts:—

I. The statement of doctrines in opposition to error (i. 1—18).

I. The proofs of these doctrines in a historical manner, as illustrated in the ministry and discourses of the Lord Jesus Christ (i. 19—xx. 29).

III. Account of the writer and his design (xx. 30—xxi.).

Section VI. — On the Acts of the Apostles.

The book of the Acts of the Apostles is the last historical book of the New Testament; it connects the Gospels with the epistles, being an useful appendix to the former and a proper introduction to the latter.

There can be no question that St. Luke was the author of this book. He addresses Theophilus, and in the first verse makes a reference to his Gospel, which was dedicated to the same person. To the genuineness and authenticity of the work the Christian fathers bear unanimous testimony. It was written most probably about the year 63, A.D. The style is perspicuous; and the speeches recorded of different individuals are eminently in accordance with their respective characters, and the circumstances in which they stood.

The object of the evangelist was not, it is evident, to give a complete history of the church during the period he comprises, but rather to exhibit the fulfilment of promise in the descent of the Holy Spirit, and the results thereof in the conversion to the faith of the gospel of both Jews and Gentiles. This book affords abundant evidence of the divine original of the Christian religion: it shows that the gospel was not indebted for its success to fraud or human favour, but that it was the result of the mighty power of God, and the efficacy of the saving truths it promulgates. The doctrines comprised in the Acts of the Apostles are perfectly in unison with the glorious truths revealed in the Gospels, and illustrated in the apostolic epistles, and are admirably suited to the state of the persons, Jews or Gentiles, to whom they were addressed. The proof which the apostles gave of their doctrine, in their appeals to prophecy and miracle, and the various gifts of the Spirit, was so strong, and so well adapted to every class of persons, as to attest, in the most forcible manner, the truth of the religion thus maintained.

This book seems naturally to fall into two great parts; each of which may be grouped around a central figure, St. Peter first, and then St. Paul. But it is not as individuals, or even simply as apostles, that they are made so prominent, but rather as the leaders of two distinct but harmonious movements. All the details given of their history bear upon the special object for which they are introduced. And it is observable that there is a peculiar linking of the one with the other in the work they perform, so as clearly to show how the ministry of each is but a part of one great system. Peter, the apostle of the circumcision, is selected as the instrument of introducing the first Gentile into the church; while Paul, the apostle of the Gentiles, is careful always and everywhere, when he has opportunity, first to preach to the Jews before he turns to the Gentiles.*

We may, therefore, make the following division of this book:—

I. The planting and extension of the church among the Jews by the ministry of Peter (i.—xii.); comprising—

* See Dr. J. A. Alexander, The Acts of the Apostles Explained: Introduction.

1. The formation and maturing of a mother church within the precincts of Jerusalem (i.—vii.).
2. The radiation of gospel teaching from this central point in various directions (viii.—xii.).

II. The planting and extension of the church among the Gentiles by the ministry of Paul (xiii.—xxviii.); including—

1. Paul's active ministry, or what has been called his apostleship at large (xiii.—xxi.).
2. His passive ministry, or his apostleship in bonds (xxii.—xxviii.).

CHAPTER II.

ON THE DOCTRINAL BOOKS.

SECTION I. — Nature of the Epistolary Writings of the New Testament — Brief Account of St. Paul.

I. The epistles or letters, addressed some to Christian churches, and some to individuals, form the second principal division of the New Testament. They contain the record of apostolic teaching, and have a distinct place in the volume of Scripture. Pre-supposing the facts related in the Gospels, and often appealing to them as well-known, they furnish an inspired comment upon them, and show how the principles of Christian truth are carried out and exemplified in the conduct of believers. Growing errors were thus confuted, practical difficulties solved, differences and schisms composed, abuses and corruptions rectified and reformed, men stirred up to holy zeal for the gospel's sake, and encouraged to steady perseverance under the trials which beset the infant church. The principles thus applied are those which must guide professing Christians in every age; and it is manifest that the epistolary form in which these instructions are conveyed exhibit to us the working life of the apostolic times more vividly than if any other mode of teaching had been adopted. This relative position of the Gospels and epistles must always be borne in mind. Misapprehension will thus be avoided; and the one will not be set

against the other, but both regarded as necessary parts of a whole, each having its assigned office, each occupying its fitting place.*

The epistles contained in the New Testament are twenty-one in number; and, because they deliver divine truth in a more didactic form than the writers of the historical portions, they have been called the doctrinal books of Scripture. Their general plan is first to decide the controversy, or refute the error which had arisen among those to whom they were addressed; and afterwards to enforce those duties which, specially important in the particular case, were yet incumbent — at least in the spirit of them — upon Christians of all times.

Fourteen of the epistles are generally ascribed to the apostle Paul; all of these bearing his name, except that to the Hebrews; respecting the authorship of which there is a question. The other seven were from the pens of James, Peter, John, and Jude. These are called catholic, or general epistles; either because they were not (the most of them) directed to particular churches or persons, or because, while the authority of some of them was at first questioned, the first of Peter and the first of John were generally acknowledged, and the rest obtained afterwards the same catholic or general sanction.

II. St. Paul was, as already observed, the writer of most of the epistles.

Originally called Saul, he was a Hebrew of the Hebrews, of the tribe of Benjamin. He was born at Tarsus, the chief city of Cilicia, and was by birth a citizen of Rome. Of the sect of the Pharisees, he was instructed at Jerusalem by Gamaliel, and became learned in the Jewish law; while he was also imbued with the literature of Greece taught in the schools of Tarsus. According to the Jewish custom he acquired a trade, by which in necessity to support himself; it was that of a tent or tent-cloth maker. Some of Paul's relatives appear to have very soon embraced the faith of Christ (Rom. xvi. 7); but he continued a virulent foe to the new doctrine. It has been supposed, from his afterwards saying that, when Christians were put to death, he *gave his voice*

* Reference may be made to the observations on the doctrinal interpretation of the Scripture, pp. 230, 231.

against them (Acts xxvi. 10), that Saul was a member of the sanhedrim. Be this as it may, he had commission, which he zealously exercised, to persecute the church. But, on a journey to Damascus to carry on the persecution there, he was converted by a heavenly vision, and soon became a preacher of the faith he had once laboured to destroy.

After his baptism he went into Arabia, and, having remained there a while, receiving probably further instruction from the Lord, he returned to Damascus, but was obliged to escape by night from that city, because the Jews had determined to kill him. He then went up to Jerusalem, and was introduced by Barnabas to some of the apostles. But his life was again threatened; and, after about a fortnight's stay, he had to leave the city and go to Tarsus. He was subsequently carried by Barnabas to Antioch, where he laboured with much success.

A visit to Jerusalem succeeded, to bring relief to the Jewish brethren suffering from the effects of a famine; and then Saul commenced, at first in company with Barnabas, those missionary journeys in which he preached the gospel, and founded many churches in Asia Minor and Greece. From this time he was generally called Paul. Persecutions and afflictions he endured, but none of those things moved him; nor did he count his life dear unto himself, but undauntedly persisted in testifying the gospel of the grace of God. He was brought before kings and rulers; and at length, having appealed to the Roman emperor against an unjust prosecution, he was sent to Rome, where he was a prisoner two years.

Here the Scripture history stops; and respecting the remainder of the apostle's life uncertainty exists. He is generally supposed to have obtained his liberty, to have again preached the gospel in many places, and, being once more at Rome, to have there suffered martyrdom by decapitation. His history, his conversion, his character, free alike from weak credulity and wild fanaticism, furnish a noble testimony to the truth of the gospel.

Much uncertainty is felt as to the dates of the different events of St. Paul's life. The subjoined table presents them, so far as they can probably be fixed :—

	A.D.
St. Paul's conversion	35
First subsequent visit to Jerusalem . . .	38
Journey to Antioch	42
Visit with Barnabas to Jerusalem and return to Antioch	44
First missionary tour commenced	45
Second missionary tour commenced . . .	50
Third missionary tour	54
Arrival at Jerusalem	58
Arrival at Rome	61
Release	63
Martyrdom . . . . June 29,	66

Section II. — On the Epistle to the Romans.

The Scriptures do not inform us at what time or by whom the gospel was first preached at Rome. But this we may fairly say, that there is no good reason for believing that the Roman church was founded by St. Peter. Such a supposition cannot be made to agree with the history in the Acts of the Apostles. Nor is there any salutation to Peter in St. Paul's epistle to the believers there, nor any message from him or allusion to him in any of the letters which St. Paul wrote from Rome. All this is well-nigh inconceivable, if St. Peter were the first preacher of the gospel and presiding bishop of the church in that city. But we find that there were "strangers of Rome" in Jerusalem on the day of pentecost (Acts ii. 10); and, besides, the intercourse between the capital and the dependent provinces was incessant. Roman officers, too, had in Palestine both held communication with Jesus, and been cognizant of his miracles, and teaching, and death. It is not surprising, therefore, if at an early period after the ascension there were many Christian converts, Jews at first, Gentiles also in process of time, in the imperial city. The gospel flourished there; and St. Paul, when he addressed them, could say that their "faith was spoken of throughout the whole world."

The genuineness of this epistle is fully established; and, though

some critics have chosen to question chaps. xv. xvi., their arguments have no weight. The time when it was written may be pretty satisfactorily ascertained. Paul was on his way to Jerusalem (xv. 25); he was lodging with Gaius (xvi. 23). But Gaius was a member of the Corinthian church (1 Cor. i. 14). The epistle, then, was written at Corinth, during St. Paul's stay in Greece (Acts xx. 2, 3), at the end of 57 or beginning of 58 A. D. And, though addressed to Romans, it was composed in Greek, a language generally known and best fitted for a work not intended to be limited to a single church, but to be the common property of the Christian body.

The occasion of writing is clear from the epistle itself. St. Paul had learned the circumstances of the Roman church, and longed to visit it. But, as this church comprised Gentiles who disregarded Jewish prejudices, and Jews who were attached to the Mosaic institutions, between whom contentions arose, he embraced an opportunity of previously writing, to pacify these contentions, and to strengthen the faith of the Roman Christians against false teachers, by giving the fullest instruction in the doctrines of the gospel, as alike meeting Jew and Gentile in their state of alienation from God, and propounding the largest blessings to faith in Jesus.

The epistle consists of four parts :—

I. The introduction (i. 1—15).

II. The doctrinal teaching in respect to justification. St. Paul shows here that all are obnoxious to condemnation, both the Gentiles, who had violated the law of nature, and the Jews, who had transgressed their written code; that no one is righteous in the sight of God by works of law; so that the only way in which remission of sins and eternal salvation can be obtained is through faith in Christ; which way God has prepared, not for the Jews only, but for the whole human race (i. 16—xi. 36).

III. The hortatory or practical part, in which the apostle exhorts believers to dedicate themselves to God, and shows how they should act to one another (xii. 1—xv. 13).

IV. The conclusion, with salutations (xv. 14—xvi.).

In order to get a clear view of St. Paul's reasoning, it is well to read the first eleven chapters at once; as every sentence, especi-

ally in the argumentative part, bears an intimate relation to, and is dependent on, the entire discourse, and cannot be well understood unless we comprehend the scope of the whole.

Section III. — On the First Epistle to the Corinthians.

Corinth, admirably situated for commerce on the isthmus joining Peloponnesus with the rest of Greece, became noted for the luxury and profligate character of its inhabitants. Courtesans abounded; and one thousand prostitutes were attached to the temple on the Acro-Corinthus, which was dedicated to Venus, the patron-goddess of the city. Yet here the power of the gospel was felt. Paul on his second missionary journey came to Corinth from Athens (Acts xviii. 1), and, associating himself with Aquila and Priscilla (who had been forced to leave Rome by Claudius's edict against the Jews), he preached first in the Jewish synagogue and then to the Gentiles for a year-and-a-half, till he went to Ephesus. He was after a while followed by an eloquent Alexandrian Jew named Apollos, who, though imperfectly acquainted with the gospel, had preached zealously at Ephesus, and after fuller instruction from Aquila and Priscilla, whom he met there, proceeded to Corinth, where his ministrations were effectually blessed.

According to the subscription, the first epistle to the Corinthians was written from Philippi; but this is evidently an error; for (xvi. 8) the apostle was at Ephesus at the time of writing. The date must be assigned to the early part of 57 A. D.

The occasion of St. Paul's writing may easily be collected from the epistle itself. He had received letters from the Corinthian church requesting his advice on some particular points; he had also had information from individuals (i. 11) of the dissensions which prevailed. The leading evil tendencies were fondness for philosophical speculation, party-spirit, and laxity of conduct, evils aggravated by false teachers. Hence the resurrection of the dead was denied or explained away: contentions were rife; some professing to be of Paul, others of Apollos; while various abuses had crept into public worship, and abominable actions had been com-

mitted, and passed without censure. The apostle, therefore, despatched this letter to apply suitable remedies to the mischiefs which had arisen, and to answer the questions which had been put to him. He also sent Timothy to Corinth at once, and afterwards Titus, and promised eventually to visit that city himself.

This epistle may be divided into three parts:—

I. The introduction (i. 1—9), in which St. Paul expresses his satisfaction at the gifts the Corinthians had received.

II. The discussion of various particulars suitable to the circumstances of the Corinthian church, viz. (1) reproofs for the abuses among them (i. 10—vi. 20); (2) answers to their questions (vii. —xv.).

III. The conclusion, comprising directions for the contributions to be sent to Jerusalem, promises of a visit, and salutations (xvi.).

A question has arisen whether the reference (1 Cor. v. 9) is made to this epistle or to some other not now extant. The majority of the ablest modern critics prefer the last conclusion; because nothing appears in the earlier part of this letter to which Paul could be supposed to refer. And we need not wonder at such a letter's not being preserved. The apostles, no doubt, wrote as well as spoke many things, which they were not divinely directed to place among those documents that were intended for the perpetual guidance of the church. See above, pp. 15, 16.

Section IV. — On the Second Epistle to the Corinthians.

After leaving Ephesus, where the first epistle was written, St. Paul appears to have gone to Troas. Here he hoped to meet Titus, and obtain some intelligence of the state of matters at Corinth. Disappointed in this he went on into Macedonia (2 Cor. ii. 12—14); and there Titus joined him, and brought him such news as to call forth his lively gratitude to God.

It was true that the first epistle had been variously received. On some it had produced a happy effect. They had humbled themselves, and had obeyed the apostle's injunctions. But there were others who persisted in their evil conduct, and objected to St. Paul's authority. He therefore wrote again, vindi-

cating and enforcing his apostolic power. This letter must be dated not more than a year after the preceding one, about the close of 57 or beginning of 58 A. D. It was carried by Titus, who was followed not long after by the apostle himself. It is hardly probable that he paid more than two visits to Corinth. The expressions, therefore (2 Cor. xii. 14, xiii. 1), may mean that it was the third time *he was coming;* he had changed his purpose, however, on one occasion, in order to spare the Corinthians, though for that change he had been calumniated as if he scarcely knew his own mind (2 Cor. i. 15—17, ii. 1). The genuineness of these two letters has never been doubted.

This second epistle may be divided into three parts:—

I. The introduction (i. 1, 2).

II. The apologetic discourse, in which (1) St. Paul justifies his proceedings, showing that he had acted from a tender concern for the welfare of the Corinthians (i. 3—vii.); (2) he exhorts to a liberal contribution for the brethren in Judæa (viii. ix.); (3) he resumes his apology, rebutting the insinuations made against him, and expressing his determination to maintain his just authority (x.—xiii. 10).

III. The conclusion (xiii. 11—14).

Section V.—On the Epistle to the Galatians.

Galatia, deriving its name from the Gallic tribes who occupied it B.C. 280, was a central province of Asia Minor, into which the gospel had been introduced by St. Paul himself (Acts xvi. 6). He afterwards again visited the country (Acts xviii. 23). If but one visit is alluded to in the epistle, as complaint is made of early departure from purity of doctrine (i. 6), it was written in the interval. More likely it was after the second visit. The subscription, in any case, is erroneous. Various dates have been assigned to it: perhaps it was sent from Corinth in 53 A.D. Its genuineness has always been acknowledged.

It would seem that, shortly after the Galatians had embraced Christianity, the Judaizing party by their emissaries questioned St. Paul's apostolical power, and imposed the obligations of the Mosaic law on the Gentile converts. The fickle Galatians were easily led away, and were in great danger of letting go the vital

doctrines of the gospel. The apostle, informed of these circumstances, wrote at once to assert his authority, and to expose the pernicious tendency of the error introduced, by demonstrating the true nature and use of the ceremonial and moral law, and the important doctrine of justification by faith alone. This epistle is composed with great energy and force of language, and is a fine specimen of St. Paul's skill in conducting an argument. To show his earnestness, it is written throughout, contrary to his custom, with his own hand (vi. 11).

It consists of three parts:—

I. The introduction (i. 1—5).

II. Discussion of the matters which had induced him to write; in which (1) he vindicates his doctrine and authority (i. 6—ii.); (2) he disputes against the advocates for circumcision, showing that justification is by faith in Christ (iii. 1—18), and explaining what the design of God in giving the law was (iii. 19—iv. 7); (3) he exposes the folly of the Galatians in going about to subject themselves to the law (iv. 8—v. 9); (4) he gives various exhortations for Christian behaviour (v. 10—vi. 10).

III. The conclusion, which is a summary of the topics discussed in this epistle, terminates with an apostolical benediction (vi. 11—18).

Section VI. — On the Epistle to the Ephesians.

Ephesus was the capital of the Roman province of Asia. St. Paul paid two visits to it (Acts xviii. 19, xix. 1, &c.); the last being extended to a residence of about three years. This city was celebrated for a most magnificent temple of Diana; and the inhabitants were of voluptuous and corrupted manners. But the labours of Paul were very effectual; and a flourishing church was established in Ephesus.

No reasonable doubt exists of the genuineness of the epistle inscribed to the Ephesians. But it has been much questioned whether it was really addressed to that church. Some manuscripts omit the words ἐν Ἐφέσῳ (i. 1). And, as (Col. iv. 16) the apostle directs the epistle from Laodicea to be read at Colossæ, it has been thought that this is the letter intended, and that it was originally written to the Laodiceans. Moreover, there is no allu-

sion in it to St. Paul's residence at Ephesus. To meet these arguments, it has been imagined that this was an encyclical or circular letter, to pass from one church to another in Asia Minor with a different superscription to each, and that hence local allusions are omitted. But the general and more probable belief of the church has been that it was veritably addressed to the Ephesian believers, and no others.

This epistle was written while St. Paul was a prisoner at Rome, about 61 or 62 A.D., and was carried by Tychicus (vi. 21), who also was intrusted with that to the Colossian church (Col. iv. 7, 8).

The style is very animated, and corresponds with the state of the apostle's mind when writing. Overjoyed with the account which he had received of their faith and holiness, and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles in making them partakers, through faith, of all the benefits of Christ's death, he soars high in his sentiments on these grand subjects, and gives utterance to his thoughts in corresponding noble expressions.

There are two principal divisions in this epistle:—

I. The doctrinal portion (i.—iii.) in which, after the inscription, the apostle breaks forth into a continued strain of thanksgiving for the blessings of the gospel, as evinced in God's gracious choice of his people, freely justifying them and uniting them to his family.

II. The practical portion (iv.—vi.), in which general (iv. 1—24) and particular (iv. 25—vi. 9) exhortations are given to walk worthy of their calling, and to war a good spiritual warfare (vi. 10—20); concluding with an apostolical blessing (21—24).

Section VII. — On the Epistle to the Philippians.

Philippi was a city of Macedonia, and was the first place, so far as we have any account, in Europe which received the gospel. The church there was founded by St. Paul, whose visit, with its remarkable circumstances, is recorded Acts xvi. He visited it again some years afterwards (Acts xx. 6).

The Philippian church was the only one from which St. Paul

had received any gift during his visit to Macedonia. They bore him peculiar affection; and, when he was a prisoner at Rome, they sent him a present by Epaphroditus (iv. 18), by whom on his return the apostle despatched this letter. It was written therefore from Rome, and probably, as his confinement seems to be stricter than at first (i. 12—20, compared with Acts xxviii. 30, 31), though a hope is expressed of release (ii. 24), about 63 A.D. The genuineness of this epistle is amply proved.

Sentiments of almost-unqualified commendation and confidence are here expressed in animated and affectionate language. This letter may be considered as comprising three sections:—

I. After a brief introduction the apostle seeks to confirm the Philippians in their faith, and to encourage them to a consistent walk in Christian love (i., ii.).

II. He cautions against Judaizing teachers (iii., iv. 1).

III. He adds various admonitions, particular and general, delicately acknowledges their gift, and concludes with salutation and solemn blessing (iv. 2—23).

Section VIII. — On the Epistle to the Colossians.

Colossæ was a city of Phrygia, near to Laodicea. St. Paul had not visited it; and it had probably received the gospel from Epaphras (i. 7), whom some identify with Epaphroditus elsewhere spoken of. It is not unlikely that Epaphras had been sent to consult the apostle; at all events it was from him that Paul learned the state of the Colossian church.

There were some evils which required correction. Religious fanaticism was always rife in Phrygia; and Judaizing teachers seem to have been at work. Warnings must, therefore, be given against vain philosophical speculation, and ascetic practices. These points the apostle is careful to touch. But, while there were matters which required special admonition, there is a remarkable similarity evident between this letter and that to the Ephesians; the same tone, often the same expressions, rendering it desirable to read the two together. They must, then, have been written at the same time, this probably first, during St. Paul's imprisonment at Rome. We may consequently assign the date of 61 or 62 A.D. to

this epistle, which was intrusted to the care of Tychicus (iv. 7, 8), and of which the genuineness is indubitable. Onesimus was at the same time despatched to his old master Philemon, with the letter addressed to that individual.

This epistle consists of two principal parts, besides the introduction and conclusion:—

I. In the doctrinal part (i. ii.) the apostle enlarges on the dignity of Christ's person and work; in whom alone all complete fulness, perfections, and sufficiency are centred; he then cautions against deceitful speculations and superstitious adherence to the law.

II. The practical part (iii. iv.) comprises general admonitions and precepts on relative duties, concluding with salutations and a benediction.

This epistle was to be read also at Laodicea.

Section IX. — On the First Epistle to the Thessalonians.

Thessalonica was a city of Macedonia, the capital of the second part or district, commodiously situated for commerce, and the residence of the Roman authorities. The gospel was first preached here by St. Paul (Acts xvii. 1—4). After he had been forced to quit the place, he went to Athens. Anxious to visit the Thessalonians again, he found himself unable (1 Thess. ii. 18), and in consequence sent Timothy (iii. 1, 2), and on his rejoining him at Corinth (Acts xviii. 5; 1 Thess. iii. 6) he wrote this epistle; the subscription, therefore, is in error in stating that it was written from Athens. It is the earliest of St. Paul's inspired letters, and must be dated about 52 A. D. The genuineness of both the epistles is satisfactorily established.

Besides the inscription and conclusion, the first epistle contains five sections:—

I. The apostle celebrates the grace of God towards the Thessalonians, and reminds them of the manner in which the gospel was first preached to them (i. 2—ii. 16).

II. He expresses his desire to see them, and his affectionate solicitude for them (ii. 17—iii.).

III. He exhorts them to growth in holiness and brotherly love (iv. 1—12).

IV. He warns against immoderate sorrow for departed brethren, and speaks of the coming of Christ (iv. 13—v. 11).

V. He gives various practical instructions (v. 12—24).

He concludes with charging them to read the epistle to all the brethren, greetings, and a benediction.

Section X. — On the Second Epistle to the Thessalonians.

The second epistle was evidently written a short time after the first (A. D. 52), and from the same place. It was intended to rectify a mistake of the Thessalonians, who, having misunderstood a passage in the former letter, imagined that the great day of the Lord was at hand.

In addition to the inscription and conclusion, this epistle comprises three sections:—

I. A thanksgiving and prayer for the Thessalonians (i. 3—12).

II. The rectification of their mistake, and the doctrine concerning the man of sin (ii.).

III. Admonitions relative to Christian virtues, (1) To prayer, with a prayer for the Thessalonians (iii. 1—5); (2) To correct the disorderly (iii. 6—15).

Salutation and apostolical benediction conclude the letter (16—18).

Section XI. — On the First Epistle to Timothy.

Timothy, or Timotheus, is first mentioned (Acts xvi. 1) as dwelling at Derbe or Lystra (probably the latter place, comp. xx. 4), cities of Lycaonia. His father was a Gentile; his mother, Eunice, a Jewess: she and his grandmother Lois are spoken of (2 Tim. i. 5) as persons of piety, who had trained up the young Timothy in the knowledge of the Scriptures. It is likely that he was converted to Christianity on St. Paul's prior visit to Lycaonia; for the apostle addresses him as his "own son in the faith" (1 Tim. i. 2). Timothy was "well reported of by the brethren that

were at Lystra and Iconium;" and therefore, as from the circumstances of his parents he formed a kind of link between Jews and Greeks, Paul took him as well fitted for an agent in his missionary work. He first, however, circumcised him, to obviate any objection which might be raised by the Jews (Acts xvi. 2, 3). Timothy was solemnly ordained to the ministry by St. Paul (1 Tim. iv. 14; 2 Tim. i. 6); and, though young, he appears to have laboured with remarkable zeal and discretion, and to have secured the full confidence of the apostle, with whom he visited various places, and by whom he was employed on many important missions. Later we find him at Rome (Phil. i. 1), then left at Ephesus in charge of the church there (1 Tim. i. 3), and afterwards summoned to join the apostle while suffering imprisonment a second time (2 Tim. iv. 9). This is the last mention of Timothy in Scripture: ecclesiastical historians describe him as being bishop of Ephesus; and he is said to have been martyred under Domitian.

There is much difficulty in fixing the date of this epistle; and scholars have differed widely. Some place it (see iv. 12) as early as A. D. 56, and others as late as 66 or 67. It would seem most probable that it was not written before 64 A. D. St. Luke's Gospel is cited in it (comp. v. 18 with Luke x. 7). The genuineness of this and the other pastoral epistles, it may be added, has been assailed by some modern critics, but on insufficient grounds.

The epistle declares its own occasion. The apostle going into Macedonia had left Timothy in charge of the Ephesian church; and, as he apprehended that he might not be able to rejoin him very soon, he despatched this letter for his encouragement and guidance. The instructions furnished had reference to the growing heresies of the day, which Timothy was to oppose and check, and also provided for the government of the church itself.

We may, therefore, divide the epistle into three parts:—

I. The introduction (i. 1, 2).

II. Instructions to Timothy how to behave in the administration of the church at Ephesus (i. 3—vi. 19).

III. The conclusion (vi. 20, 21).

SECTION XII. — On the Second Epistle to Timothy.

There seems some reason to believe that Timothy was still at Ephesus when this second letter was addressed to him. It was written from Rome while the apostle was a prisoner there, and as it would appear, though some eminent critics disagree, not long before his death. Perhaps, therefore, it may be assigned to the summer of 65 A. D.

St. Paul was very anxious that Timothy should come to him at Rome, and bring Mark with him, and also some books or documents. But it was very uncertain how long the apostle might be spared: he adds, therefore, some fatherly admonitions suited to strengthen Timothy in a bold faithfulness of confessing the gospel truth. "Imagine," says Dr. Benson, "a pious father under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world; particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done — and you will have the frame of the apostle's mind, during the writing of this whole epistle."

It may be divided into three parts:—

I. The inscription (i. 1—5).

II. Exhortations to diligence and firmness in holding fast sound doctrine (i. 6—18), to fortitude under afflictions, and purity of life (ii.), and to beware of false teachers, and be diligent in ministerial labour (iii. 1—iv. 8).

III. The conclusion, with a charge to Timothy to join him shortly, and various salutations (iv. 9—22).

SECTION XIII. — On the Epistle to Titus.

Very little is known of Titus. That he was of Greek origin (Gal. ii. 3), and that he travelled with and was highly trusted by St. Paul (2 Cor. ii. 13, vii. 6, xii. 18), we gather from incidental notices of him in the epistles. But there is no mention of him in the Acts of the Apostles, where so many of St. Paul's companions in travel are enumerated. It has been suggested that

Titus may be there under a different name; and other less probable reasons have been imagined. Ancient ecclesiastical tradition reports that Titus was long bishop of Crete, and that he died in that island at an advanced age.

It is hard to fix with any confidence the date of this epistle. St. Paul had left Titus in Crete; but he does not seem to have intended him to stay long there; indeed, he tells him to expect a summons to join the apostle at Nicopolis. We have no clear intimation whether this was before or after Paul's voyage to Rome; but the probability is that it was after his release, and that the epistle is about the same date as the first to Timothy. There is a certain similarity between the two which indicates their being written about the same time.

The inhabitants of Crete were notorious for avarice, fraud, mendacity, and general depravity. It was no easy post, therefore, which Titus had among them; and the apostolical counsels would be peculiarly valuable to him for his behaviour among such a people. The epistle may be divided into three parts:—

I. The inscription (i. 1—4).

II. Instructions, as to the qualifications of elders (i. 5—16), as to the duties incumbent on various classes, especially the young (ii.), as to the obedience due to the civil authorities, with cautions against heretics and unprofitable discussions (iii. 1—11).

III. An invitation to join the apostle at Nicopolis, with some special directions (12—15).

Section XIV.—On the Epistle to Philemon.

Of Philemon nothing is certainly known but what can be gathered from this epistle compared with that to the Colossians. We may conclude that he was a resident at Colossæ, that Apphia was his wife, and Archippus either his son or other near relative. And it is clear that this letter was written at the same time with the epistle to the Colossians, about 61 or 62 A. D.

The occasion of writing is evident. Onesimus, a Colossian slave of Philemon, robbed his master and absconded. He fled to Rome, and was there converted by St. Paul's instrumentality. He was now

willing to return to Philemon; and the apostle intrusted him with a letter to recommend him to his master's kindness, not merely as a slave, but as a brother in Jesus Christ.

The epistle, probably altogether in St. Paul's own hand-writing, is a beautiful specimen of tenderness and judgment. We have no record of the result, but we can hardly imagine that the apostle's touching request was refused.

Attempts have been made, but without reason, to deny the canonical authority of this epistle, as being merely a private letter.

Section XV. — On the Epistle to the Hebrews.

Of the authorship of this epistle the most contradictory opinions have been held. By many it has been confidently attributed to St. Paul: some have believed it a Greek translation of St. Paul's Hebrew original; and others have ascribed it to Barnabas, to Luke, to Apollos, to Clement, or some other early writer. It does not bear the name of Paul: in the ancient church there was great diversity of judgment in regard to the authorship: the style, more rhetorical, differs from that of Paul's acknowledged epistles; and the mode of citing the Old Testament Scripture is perceptibly different from that usually adopted by St. Paul: such are some of the grounds chiefly relied on by those who deny the Pauline authorship. That they are not easily to be set aside must in all fairness be conceded. But, on the other hand, reasons have been alleged for the omission of Paul's name when writing to *Hebrews;* and the widely-spread tradition from early times of a Pauline origin, and the personal allusions in the epistle, as that to Timothy (xiii. 23), have been urged as unmistakeable indications that St. Paul was the writer. Besides, though there is a general superiority of style to that of the acknowledged epistles, yet it may be said that there is a similarity of thought and expression, a marked resemblance of leading passages, and that there are not a few words peculiar to Paul and the writer to the Hebrews; so that, if this last were not the apostle himself, he must have been some one who closely followed the type of Pauline teaching. It may

be added, in regard to citations, that Habak. ii. 4 is cited only in the Hebrews (x. 38), and in Paul's acknowledged epistles (Rom. i. 17; Gal. iii. 11), and in the same way; and that there is a still more remarkable coincidence between Rom. xii. 19 and Heb. x. 30; in each of which places both the Hebrew text and the Septuagint are departed from. Whatever conclusion is come to in this difficult question, it must be well remembered that the authority of the book is untouched. Whether Paul, or Apollos, or Silas were the writer, it matters not: in any case it must be recognized—there is abundant proof—as the inspired word of God.

As to the date of the epistle to the Hebrews, different conclusions will be reached by those who do and those who do not admit the Pauline authorship. If St. Paul was the writer, it was probably sent from Rome about the close of his first imprisonment, that is, 63 A. D. If the production of some other inspired man, it might be supposed later, but still before the destruction of Jerusalem, possibly about 68 A. D. And in that case the place where it was composed must be altogether uncertain.

That it was originally written in Greek we seem justified in deciding. But there is a greater difficulty in determining the persons to whom it was addressed. That it was to Judæo-Christians is clear; but then, from the wide dispersion of the Hebrew nation, believing Jews were to be met with in almost every province of the Roman empire. Accordingly, though perhaps the most general supposition is that this epistle was directed to Hebrews in Palestine (the church at Cæsarea, according to Professor M. Stuart), yet many learned men believe it was rather intended for those scattered elsewhere in Asia Minor, Corinth, Alexandria, Rome, &c. Dr. Alford maintains, with great ability, the opinion that it was written to the believing Jews in Rome, and imagines that this solves many of the difficulties connected with the whole question.

The epistle itself sufficiently explains the occasion of its being written, and its object. The enmity of the Jews to the gospel involved the church in a double danger, that of persecution and that of apostasy. It was to meet this that the epistle to the Hebrews was penned, to show the superiority of the gospel to the earlier covenant. And this the writer does by exhibiting from

the Old Testament, and from the nature of the case, the superiority of Jesus himself to the high priests of the law, and the consequent superiority and sufficiency of his sacrifice as a means of reconciliation with God. The most intimate understanding of the Mosaic ritual is evinced; and the reasonings are intermingled with numerous solemn warnings, and encouragements to persevere in the Christian faith.

This epistle may be divided into three parts:—

I. Containing a demonstration of the deity of Christ by the explicit declarations of the Old Testament: his superiority to angels (i. ii.), to Moses, to Aaron, to the whole Jewish priesthood, is insisted on (iii.—viii.), and the typical nature of the legal ceremonies shown (ix. 1—10); Christ's sacrifice being that true and only sacrifice by which all the Levitical sacrifices are superseded (ix. 11—x. 18).

II. Comprehending the application of the preceding arguments and proofs, in which the Hebrews are warned of the danger of apostasy, and exhorted to stedfastness in the faith of Christ, being encouraged thereto by the examples of ancient worthies; also to patience, peace, holiness, &c. (x. 19—xiii. 19).

III. Conclusion, comprising a prayer for the Hebrews, and apostolical salutations (xiii. 20—25).

Section XVI. — On the Epistle of St. James.

This is the first of those called catholic epistles. There has been some difficulty in identifying the writer. It could not have been James, the son of Zebedee; for he was put to death by Herod before we can imagine the state of things indicated in this epistle. We read also of James, the son of Alpheus, and James, the Lord's brother. It was the one who bore the last appellation who appears to have been president or bishop of the church at Jerusalem; and he must be taken to be the writer of this letter. But then it is questioned whether "the Lord's brother" was not identical with "the son of Alpheus." It is argued that, after the death of the son of Zebedee, "James" is spoken of in the Acts with no addition (xii. 17, xv. 13, xxi 18); while it is inferred that

St. Luke would have distinguished, had there been two eminent men of the name. The strongest argument on the other side is that Christ's brethren are said not to have believed in him (John vii. 1—9), and that he was not likely to have selected any of these, so unconvinced of his Messiahship, to be apostles; and, further, that his brethren seem distinguished from his immediate disciples (Luke viii. 19—21). But it is assumed here that the brethren who did not believe, and were reckoned apart from the apostles, were just the four mentioned Matt. xiii. 55. The term is frequently used in a wider sense; and it does not seem at all improbable that, while there were kinsmen of our Lord who deemed him beside himself (Mark iii. 21), there were others among his chosen disciples. On the whole, it seems more probable that James, the son of Alpheus, was James, the Lord's brother.

When most of the apostles were dispersed he remained at Jerusalem; and for his singular piety he is said to have been known by the title of "The Just." But, having during a tumult openly professed his faith in Christ, he was, according to ecclesiastical history, precipitated from the battlements of the temple, and despatched by blows. This martyrdom is supposed to have occurred about 62 A.D.; and the epistle was probably written a year previously. Its canonical authority was doubted by some; but it formed a part of the ancient Syriac version, which omitted some other of the questioned epistles, and it was at length generally acknowledged. In modern times its authority has been again questioned, but without sufficient reason.

This epistle was addressed more especially to believing Israelites, and was intended to caution them against the vices which abounded among the Jews of that time, and to confirm their patient hope under trial, and also to rectify their view of the doctrine of justification by faith, which some seem to have perverted, as if a bare assent to gospel truth, and not that living faith which "worketh by love," were sufficient for salvation. The epistle is one continued strain of exhortation and, may be divided into three parts:—

I. Containing, after the inscription, exhortations to patience,

humility, and suitable dispositions for receiving the word of God aright (i.).

II. A censure of various sinful practices and erroneous notions; the mistaken view of justification being corrected by the histories of Abraham and Rahab (ii. 1—v. 6).

III. Exhortations and cautions (v. 7—20).

This epistle deserves to be studied with great attention; it contains instructions highly useful to Christians of every age.

Section XVII. — On the First Epistle of St. Peter.

Simon, called Cephas or Peter (a stone or rock), was the son of Jonas of Bethsaida, and brother of Andrew. They were fishermen on the lake of Gennesaret. Peter became very early a disciple of Christ, being brought to him by Andrew, who, having heard John the Baptist's testimony of Jesus, had left John to follow the Lord (John i. 35—42). The two brothers seem not to have actually quitted their occupation till the call recorded Matt. iv. 18—20; Mark i. 16—18; Luke v. 1—11. From this time they were Christ's companions, and were nominated as two of the twelve apostles. Peter was, with James and John, specially admitted to his Master's intimacy, and is a prominent figure in our Lord's history and in the early records of the church. After the apostolic council, of which an account is given Acts xv., we hear no more of Peter in Scripture, save by an incidental notice or two in some of St. Paul's epistles. According to ecclesiastical history, he afterwards went to Rome, and was crucified there with his head downwards about 65 or 66 A.D. This fact appears probable; but that he lived at Rome five-and-twenty years as bishop of that church, according to the Roman tradition, cannot easily be reconciled with what we find in Scripture.

This epistle, the genuineness of which has been generally acknowledged, was addressed to the strangers scattered through various provinces in Asia Minor, intending only, it has been said, the Jewish converts in those parts. But there is no need for limiting it to them, or excluding Gentile Christians. It appears to have been written from Babylon; and, though some have believed

that Rome, the mystic Babylon, was meant, there seems no reason to suppose that the apostle was not speaking literally of the city in Chaldæa. The date has been imagined to be about 63 A.D.

The apostle's design in writing was to support the Christians when tried, and to instruct them how to behave under persecution. Particular and relative duties as citizens, &c., are also inculcated, that the mouths of enemies might be stopped and unbelievers won over to the gospel.

It is not easy to distribute this epistle into parts; but four sections have been pointed out, besides an introduction and conclusion:—

I. Exhortation to steady perseverance and becoming conduct under persecution (i.—ii. 10).

II. Admonitions to holy conduct, and the discharge of particular duties, of subjects to the sovereign, of servants to masters, and of husbands and wives mutually (ii. 11—iii. 13).

III. The duties of patience and holiness enforced by the example of Christ, and other considerations (iii. 14—iv. 19).

IV. Directions for the behaviour of ministers and people, with concluding salutations (v.).

Section XVIII. — On the Second Epistle of St. Peter.

This epistle is one of those for the authority of which we have the least amount of ancient evidence. It seems to have been at first little known, and is then mentioned as among doubtful writings. From the fourth century, however, it was generally acknowledged. Modern critics have revived the controversy; but, in the judgment of the soundest scholars, the genuineness and canonicity of this epistle are held to be established. Its style undoubtedly differs from that of the first epistle; and it bears a remarkable resemblance to that of St. Jude, which (though opinions vary) St. Peter may be thought to have had before him and have used.

This letter was most likely directed to those to whom the apostle wrote before, perhaps a year later, that is, about 64 A.D. or early in 65, not long before St. Peter's death. It can

hardly be divided into parts. After an introduction (i. 1, 2), the writer, stating his design of giving a last warning to those he addressed, mentions the blessings to which God had called them, and exhorts them to improvement in the most substantial graces and virtues (i. 3—ii. 22). He then guards them against scoffers, who would ridicule their expectation of Christ's coming (iii. 1—13). He concludes by declaring the agreement of his doctrine with that of St. Paul, and repeats the sum of the epistle (iii. 14—18).

The remarkable reference to St. Paul's writings shows that this letter was not written till several at least of the Pauline epistles were dispersed through, and acknowledged by, the Christian church generally, and also that those epistles had taken their place *with other writings* as the Christian Scriptures. Dr. Alford believes that the particular reference is to 1 Thess. iv. 13—v. 11.

Section XIX. — On the First Epistle of St. John.

The canonical authority of this epistle is unimpeachable. There is abundant external evidence; and the internal testimony that the writer is the same with the author of the fourth Gospel is incontrovertible. "To maintain a diversity of authorship," says Dr. Alford, "would betray the very perverseness and exaggeration of that school of criticism which refuses to believe, be evidence never so strong."

Artless simplicity and benevolence, blended with singular modesty and candour, together with a wonderful sublimity of sentiment, are the characteristics of this epistle, which, though some have denied its claim to be an epistle, and regarded it as an appendage to the same apostle's Gospel, is yet truly a letter, directed, not (according to an unsupported notion) to the Parthians, but generally to a cycle of churches, mainly consisting of Gentile converts. It was designed to certify those whom it addresses of the reality of the things they believed, to guard them against erroneous and licentious tenets, and to animate them to communion with God and a holy life.

It seems impossible to arrive with any certainty at the date of

this epistle. Some place it before the destruction of Jerusalem; others at the end of the first century. Perhaps it was composed nearly at the same time as the Gospel.

Various arrangements of the subject-matter have been proposed. Thus it has been divided into six sections:—

I. An assertion of the true divinity and humanity of Christ, urging the union of faith and holiness of life as necessary to the enjoyment of communion with God (i. 1—7).

II. The announcement that all have sinned, with an explanation of Christ's propitiation for sin. Hence the marks of true faith are illustrated, obedience to God's commandments, and love to the brethren; the love of the world being inconsistent with the love of God (i. 8—ii. 17).

III. Assertion, in opposition to false teachers, that Jesus is the same with Christ (ii. 18—29).

IV. The privileges of true believers, their consequent happiness and duties, and the marks by which they are known to be the sons of God (iii.).

V. Criteria by which to distinguish antichrist and false Christians (iv.).

VI. Exhibition of the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; with a declaration that Jesus Christ is truly the Son of God, able to save, and to hear and answer prayer (v. 1—16).

The conclusion is a summary of the whole, showing that a sinful life is inconsistent with true Christianity, asserting the divinity of Christ, and cautioning against idolatry (17—21).

Another division has been made by Düsterdieck, which is substantially followed by Dr. Alford. Besides the introduction (i. 1—4), he makes two great divisions of the epistle; each pervaded by one master-thought, and both tending to illustrate the great subject of the whole, viz., fellowship with God the Father and the Lord Jesus Christ:—

I. (i. 5—ii. 28); the theme being, "God is light."

II. (ii. 29—v. 5); the theme being, "God is righteous."

The conclusion begins with v. 6. It is in two portions (v. 6—12, 13—21); both serving to bring the whole to its full comple-

tion, and (so to speak) to set it at rest. "Jesus is the Son of God."

It is necessary briefly to notice here the clause (1 John v. 7, 8), "in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth." The genuineness of it has been warmly discussed. In favour of it it has been urged, that it has (1) external evidence; for it is found in the old Latin version, and in most MSS. of the Vulgate; in the confession of faith and liturgy of the Greek church; in the primitive liturgy of the Latin church; and in citations by Latin fathers—again, that it has (2) internal evidence; for the connection requires it, also the grammatical structure of the Greek; that its retention is in accordance with the doctrine of the Greek article; that the mode of thinking shown by it is peculiar to St. John; and that its omission, if genuine, could be more easily accounted for than its insertion, if spurious.

On the other hand it is urged (1) that it is not to be found in a single genuine Greek manuscript written before the sixteenth century, or in the best critical editions of the New Testament; that it occurs in no other ancient version than the Latin, and not in the best MSS. of that; that it is cited by no Greek fathers, even when, if it were genuine, it would have seemed most natural to cite it; that, as to the Latin fathers, the earliest real citation (though some suspect this) is that by Vigilius in the fifth century; and that where it appears in the liturgies it is a late interpolation. It is (2) further argued that the words are alien from the context, and in themselves incoherent, betraying another hand than the apostle's. It may be added that the decision must mainly rest upon external evidence, which is overwhelmingly against the clause. For, though internal evidence may show that a passage is spurious, when external evidence is in its favour, yet no internal evidence can prove a passage to be genuine, when external evidence is decidedly against it. Scholars have, therefore, now almost universally pronounced against the genuineness of the clause in question. Still it must be remembered that its rejection neither does nor can diminish the weight of irresistible evidence which other undisputed passages of holy writ afford to the doctrine of the Trinity.

Section XX. — On the Second and Third Epistles of St. John.

These epistles, evidently from the same pen, are classed by Eusebius among the disputed books; yet that writer himself received them. They do not appear to have been in the Peshito Syriac version; but there is sufficient evidence to prove their authority; and the cause of their being at first questioned may be presumed to be the fact, that they were written to private individuals. There is no force in the argument that the writer, by calling himself "the elder," meant to show that he was not John the apostle.

As to the date, it is impossible to say more than that they were both apparently penned at the same time, probably near the close of St. John's life, when he resided at Ephesus.

The second epistle is addressed to a Christian lady, styled in our translation, "elect lady." But one of these words is most likely a proper name; and she is variously supposed to be "the lady Electa," or "the elect Kyria." The apostle writes to commend her for her piety, and to warn her against the delusions of false teachers. He also presses upon her the commandment of Christian love.

The third epistle is directed to Gaius or Caius. Some have supposed him the same with the Corinthian mentioned Rom. xvi. 23; 1 Cor. i. 14; but the name was a common one; and we can merely conjecture. The scope of the letter is to commend his stedfastness in the faith, and his hospitality, to caution him against Diotrephes, and to recommend Demetrius to him, reserving other matters to a personal interview.

Section XXI. — On the Epistle of St. Jude.

Of Judas or Jude, surnamed Thaddæus and Lebbæus, we know very little. A question of his is noted (John xiv. 22); and he is said to have preached in Syria and Arabia, and to have been martyred in Persia. Some scholars, however, do not believe the writer of this letter to have been one of the apostles, but imagine that he, with his brother James, were those kinsmen of Christ who

at first did not believe in his mission. This has been adverted to in a former section. See pp. 479, 480.

The authority of this epistle has been doubted; but the evidence produced for it is sufficient to show that it rightly occupies its place in the sacred canon. It is cited by Tertullian, and others of the very early fathers.

It is very uncertain whether St. Jude addressed himself to any special community; the time and place of writing also can only be conjectured; but it is probable that it was written before the second epistle of St. Peter: the similarity between the two has been already pointed out.

Jude's design was to guard against false teachers. The vile character of these is shown by a reference to the fallen angels, and to Sodom and Gomorrah, and other fearful examples of sinners; and the epistle concludes with warnings, admonitions, and counsels to believers, to persevere in faith and godliness themselves, and to rescue others from the snares of evil teachers. The style is forcible and energetic.

CHAPTER III.

THE PROPHETICAL PART OF THE NEW TESTAMENT.

On the Revelation of St. John the Divine.

THE Revelation is the only book in the New Testament which strictly and properly can be called prophetical. It is one of the books respecting the genuineness and authenticity of which questions have been raised. But the evidence in its favour is peculiarly strong. It was unanimous in very early times. Justin Martyr and Irenæus may be mentioned among those who cite the Revelation in the second century. And the testimony of the last-named father is the more weighty, since we know that he conversed with Polycarp, the disciple of St. John. The evidence for this book was questioned by those only who had doctrinal objections to it. And the opinion put forth that it was the work of some

other John, and not the apostle, has no real grounds for it. The allegations that the style and contents do not agree with the genuine works of the apostle John, that this writer repeatedly names himself, while the apostle never does, that the language has more of a Hebraistic cast, and that the style is mysterious and rhetorical, are not sufficient to overweigh the strong testimonies which, as already observed, we trace up to the verge of apostolic times for the authority of the Apocalypse.

From the writer's own statement (i. 9) we learn that the visions he saw were vouchsafed him in the island of Patmos; his exile there being generally believed to be in the reign of Domitian. His book was, therefore, composed shortly afterwards, probably at Ephesus, about A.D. 97.

The scope of it is two-fold, first, to make known "the things which are," that is, the existing state of the seven Asiatic churches; and, next, to reveal "the things which shall be hereafter" (i. 19), the course of the Christian church from the time of the vision to its perfect state and final glory.

We may therefore divide the book of Revelation into two parts, after the introduction (i. 1—3):—

I. The existing state of the church; which comprises epistles to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. These epistles contain excellent precepts and exhortations, commendations and reproofs, promises and threatenings, well calculated to afford instruction to all ages of the universal church (i. 4—iii. 22).

II. Prophecy of the future progress of the church displayed in a series of visions till the consummation of all things (iv.—xxii.). The symbolical predictions here will be differently distributed according to the plan of interpretation adopted.

Many parts of this book are necessarily obscure to us, as being probably predictions of events yet future; yet enough is clear for important religious instruction. The Revelation is to us what the Old Testament prophecies were to the Jews. None of it "can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of David. Yet still the

pious Jew preserved his faith entire amidst all these wonderful, and in appearance contradictory, intimations. He looked into the holy books in which they were contained with reverence, and with an eye of patient expectation 'waited for the consolation of Israel.' We, in the same manner, look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the gospel; when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."

APPENDIX

No. I.

TABLES OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

Chiefly extracted from Dr. Arbuthnot's Tables of Ancient Coins, Weights, and Measures.

1. *Hebrew Weights reduced to English Troy Weight.*

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel*	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 maneh or 3000 shekels	125	0	0	0

* The shekel is sometimes estimated at 9 pen. 2¼ gr.

2. *Scripture Measures of Length reduced to English measure.*

								Eng. feet.	inch.
A digit								0	0·912
4	A palm							0	3·648
12	3	A span						0	10·944
24	6	3	A cubit					1	9·888
96	24	6	2	A fathom				7	3·552
144	36	12	6	1·5	Ezekiel's reed			10	11·328
192	48	16	8	2	1·3	An Arabian pole		14	7·104
1920	480	160	80	20	13·3	10	A schœnus or measuring line	145	11·04

3. *The longer Scripture Measures.*

						Eng. miles.	paces.	feet.
A cubit						0	0	1·824
400	A stadium or furlong					0	145	4·6
2000	5	A sabbath-day's journey				0	729	3·0
4000	10	2	An eastern mile			1	403	1·0
12000	30	6	3	A parasang		4	153	3·0
96000	240	48	24	8	A day's journey	33	172	4·0

4. *Scripture Measures of capacity for liquids, reduced to English wine measure.*

							gal.	pints.
A caph							0	0·625
1·3	A log						0	0·833
5·3	4	A cab					0	3·333
16	12	3	A hin				1	2
32	24	6	2	A seah			2	4
96	72	18	6	3	A bath or ephah		7	4
960	720	180	60	20	10	A kor or coros, chomer or homer	75	0

5. *Scripture Measures of capacity for things dry, reduced to English corn measure.*

							pecks.	gal.	pints.
A gachal							0	0	0·1416
20	A cab						0	0	2·8333
36	1·8	An omer or gomer					0	0	5·1
120	6	3·3	A seah				1	0	1
360	18	10	3	An ephah			3	0	3
1800	90	50	15	5	A letech		16	0	0
3600	180	100	30	10	2	A chomer, homer, kor, or coros	32	0	1

6. *Jewish Money reduced to English standard.*

					£	s.	d.
A gerah					0	0	1·36875
10	A bekah				0	1	1·6875
20	2	A shekel			0	2	3·375
1200	120	60	A maneh, or mina Hebraica		6	16	10·5
60000	6000	3000	50	A talent	342	3	9

	£	s.	d.
A solidus aureus, or sextula, was worth	0	12	0·5
A siclus aureus, or gold shekel, was worth	1	16	6
A pound or mina	3	2	6
A talent of gold was worth	5475	0	0

In the preceding table, silver is valued at 5*s.* and gold at 4*l.* per oz.

Roman Money, mentioned in the New Testament, reduced to the English standard.

	£	s.	d.	q.
A mite (λέπτον)	0	0	0	0 3/8
A farthing (κοδράντης)	0	0	0	0 3/4
——— (ἀσσάριον)	0	0	0	3
A penny or denarius (δηνάριον)	0	0	7	2

No. II.

A TABLE

OF THE ORDER AND PROBABLE DATES OF THE BOOKS OF THE NEW TESTAMENT, AND OF THE PLACES WHERE THEY ARE SUPPOSED TO HAVE BEEN WRITTEN.

I. THE HISTORICAL BOOKS.

GOSPELS.	PLACES.	A.D.
Matthew	Judæa	uncertain
Mark	Rome	63 or 64
Luke (Gospel)		61
—— (Acts of the Apostles)		63
John	Ephesus	97 or 98

II. THE EPISTLES OF PAUL.

EPISTLES.	PLACES.		A.D
1 Thessalonians	Corinth		52
2 Thessalonians	Corinth		52
Galatians	Corinth or Ephesus		53 or 54
1 Corinthians	Ephesus		57
Romans	Corinth	About the end of or the beginning of	57 58
2 Corinthians	Macedonia (perhaps from Philippi)		58
Colossians	Rome		61 or 62
Ephesians	Rome		61 or 62
Philemon	Rome		61 or 62
Philippians	Rome		63
Hebrews	(perhaps from Rome)		63
1 Timothy	Macedonia		64
Titus	Macedonia		64
2 Timothy	Rome		65

III. THE CATHOLIC OR GENERAL EPISTLES.

EPISTLES.	PLACES.	A.D.
James	Judæa	61
1 Peter	Rome, or, more probably, Babylon	63
2 Peter	Rome (?)	64
1 John	Unknown	97 or 98
2 and 3 John		uncertain
Jude	Unknown	63 or 64

The Revelation of St. John	Ephesus	96 or 97

No. III.

A TABLE

OF THE PSALMS, CLASSED ACCORDING TO THEIR SEVERAL SUBJECTS, AND ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

I. *Prayers.*

1. Prayers for pardon of sin, Psal. vi. xxv. xxxviii. li. cxxx. Psalms styled penitential, vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

2. Prayers, composed when the psalmist was deprived of an opportunity of the public exercise of religion, Psal. xlii. xliii. lxiii. lxxxiv.

3. Prayers, in which the psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions, Psal. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.

4. Prayers, in which the psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Psal. vii. xvii. xxvi. xxxv.

5. Prayers, expressing the firmest trust and confidence in God under afflictions, Psal. iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi.

6. Prayers, composed when the people of God were under affliction or persecution, Psal. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxiii. cxxxvii.

7. The following are likewise prayers in time of trouble and affliction, Psal. iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl cxli. cxlii.

8. Prayers of intercession, Psal. xx. lxvii. cxxii. cxxxii. cxliv.

II. *Psalms of thanksgiving.*

1. Thanksgivings for mercies vouchsafed to particular persons, Psal. ix. xviii. xxi. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.

2. Thanksgivings for mercies vouchsafed to the Israelites in general, Psal. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. *Psalms of praise and adoration, displaying the attributes of God.*

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Psal. xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi.

2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Psal. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. *Instructive psalms.*

1. The different characters of good and bad men, the happiness of the one, and the misery of the other, are represented in the following Psalms: i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxiii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.

2. The excellence of God's laws, Psal. xix. cxix.

3. The vanity of human life, Psal. xxxix. xlix. xc.

4. Advice to magistrates, Psal. lxxxii. ci.

5. The virtue of humility, Psal. cxxxi.

V. *Psalms more eminently and directly prophetical.*

Psal. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. *Historical psalms.*

Psal. lxxviii. cv. cvi.

No. IV.

A TABLE,

OR LIST, OF SELECT CHAPTERS OF THE HOLY SCRIPTURES.

Forming an epitome of the bible, and adapted to family, or private reading; but by no means intended to supersede a regular and orderly perusal of the word of God.

PART I. — A Selection of Chapters, forming a Series of the Sacred History of the Old Testament.

GENESIS.

Section

1. An account of the origin of the world and of the six days' creation. i. ii. 1—6.
2. A more particular account of the creation of man. The garden of Eden described. The formation of woman and institution of marriage. ii. 7—24.
3. The fall of man. The first promise of the Redeemer. Expulsion of Adam and Eve from paradise. ii. 25, iii.
4. The birth of Cain and Abel. Murder of Abel. History of other descendants of Adam to Lamech. iv.
5. Genealogy of the patriarchs from Adam to Noah. v.
6. The increase of wickedness in the world. The deluge threatened. Noah commanded to prepare the ark. vi.
7. Noah and his family enter the ark. Account of the destruction of the former world by the deluge. vii.
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13. Abraham blessed by Melchizedek, king of Salem. xiv.
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15. Three angels visit Abraham. His intercession for Sodom and Gomorrah. xviii.

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17. Abraham commanded to sacrifice his only son, Isaac. He prepares to obey, and receives the divine benediction. xxii. 1—19.
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20. The promise of God to Isaac. xxvi. 1—6.
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29. Jacob persuaded to send Benjamin into Egypt. Joseph entertains his brethren. xliii.
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31. Jacob settles in Egypt with his family. xlvi.
32. Joseph presents certain of his brethren unto Pharaoh. His administration in Egypt. xlvii. 1—26.
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Part II. — A Selection of Chapters forming a Series of the Gospe History.

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3. The nativity and infancy of Jesus Christ. *Luke* ii.
4. The arrival of the wise men from the east to adore Jesus Christ. *Matt* ii.
5. The ministry of John the Baptist. The baptism of Christ, and his temptation. *Luke* iii. 1—22, iv. 1—13.
6. Testimony of John the Baptist to Jesus Christ. *John* i.
7. Christ's miracle at Cana in Galilee. *John* ii.
8. His conversation with Nicodemus. *John* iii.
9. His discourse with the woman of Samaria. *John* iv.
10. Christ preaches at Nazareth. Various miracles wrought by Christ. *Luke* iv. 14—44.
11. Peter, James, John, and Matthew become Christ's stated disciples. *Luke* v.
12. Jesus Christ heals a paralytic at the pool of Bethesda. *John* v.
13. The twelve apostles appointed. *Luke* vi.
14. Christ's sermon on the Mount. *Matt.* v.—vii.
    - § 1. Who only are truly happy. The duty of Christians to be exemplary. *Matt.* v. 1—16.
    - § 2. The design of Christ's coming; viz., to ratify the divine law (v. 17—20), which had been much impaired by the traditions of the Pharisees, 1. In respect of its extent: this is exemplified in what concerns *murder*, 21—26; *adultery*, 27—30; *d*[illegible], 31, 32; *oaths*, 33—37; *retaliation*, 38—42; *the love of our neighbour*, 43—48.—2. In respect of motive: where the end is applause, the virtue is destroyed. This is exemplified in *almsgiving*, vi. 1—4; *prayer*, 5—15; and *fasting*, 16—18.
    - § 3. Heavenly-mindedness enforced by various considerations. vi. 19—34.
    - § 4. Cautions against rash judgments of others, vii. 1—5; various admonitions, 6—14; warnings against false teachers, who are commonly known by their actions, 15—20; the wisdom of adding practice to knowledge, and the insignificancy of the latter without the former. 21—29.
15. Jesus Christ heals the centurion's servant, and restores to life the widow's son at Nain. *Luke* vii. 1—17.
16. Christ's reply to the inquiry of John the Baptist's disciples, and his discourse to the people concerning John. *Luke* vii. 18—35.
17. Christ pardons a woman who had been a sinner. *Luke* vii. 36—50.
18. The parable of the sower. Who are Christ's disciples. *Luke* viii. 1—21.
19. Christ stills a tempest by his command, and heals a demoniac at Gadara. *Luke* viii. 22—39.
20. Christ cures an issue of blood, and raises the daughter of Jairus to life. *Luke* viii. 40—56.
21. Christ heals a paralytic and two blind men. *Matt.* ix.
22. The mission of the apostles. Five thousand men miraculously fed. *Luke* ix. 1—27.
23. Christ's discourse on the bread of life. Peter's confession. *John* vi. 22—71.
24. Christ performs various miracles. *Matt.* xv.
25. Christ foretells his death and resurrection. *Matt.* xvi.
26. The transfiguration of Jesus Christ, and the miracle which followed it. *Matt.* xvii.
27. The mission of the seventy disciples. *Luke* x. 1—24.
28. The parable of the benevolent Samaritan. Christ visits Martha and Mary. *Luke* x. 25—42.
29. Jesus goes to Jerusalem to the feast of tabernacles. *John* vii.
30. Jesus Christ teaches in the temple. *John* viii.
31. Christ heals a man who had been born blind. *John* ix.
32. Instructions concerning prayer. The scribes and Pharisees reproved. *Luke* xi.
33. Cautions against hypocrisy. The care of divine providence. *Luke* xii. 1—34.
34. Admonition to be prepared for death. *Luke* xii. 35—48.

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35. Christ reproves the people for not knowing the time of Messiah's coming. Common reason sufficient to teach men repentance. *Luke* xii. 49—59.

36. Design of God's judgments. An infirm woman healed. Parable of the mustard-seed, which prophetically represents the spread of the gospel. *Luke* xiii. 1—21.

37. Christ's journeying towards Jerusalem. His lamentation over the judicial blindness of Jerusalem. *Luke* xiii. 22—35.

38. A dropsical man healed on the sabbath-day. The parable of the great supper. *Luke* xiv. 1 - 24.

39. Courage and perseverance shown to be requisite in a true Christian. The unprofitableness of an unsound Christian. *Luke* xiv. 25—35.

40. Christ illustrates the joy of the angels in heaven over repenting sinners, by the parables: 1. Of the *lost sheep*, *Luke* xv. 1—7; 2. Of the *lost piece of money*, 8—10; 3. Of the *prodigal son*. 11—32.

41. Parable of the unjust steward. The Pharisees reproved for their hypocrisy and covetousness. *Luke* xvi. 1—18.

42. The parable of the rich man and Lazarus. *Luke* xvi. 19—31.

43. The duty of not giving offence. Ten lepers healed. *Luke* xvii. 1—19.

44. Christ discourses concerning his second coming. *Luke* xvii. 20—37.

45. Encouragement to perseverance in prayer, illustrated by the parable of the importunate widow. Parable of the Pharisee and publican or tax-gatherer. *Luke* xviii. 1—14.

46. Christ encourages young children to be brought to him, again foretells his death, and cures a blind man near Jericho. *Luke* xviii. 15—43.

47. Parable of the labourers in the vineyard. Humility inculcated. Two blind men receive their sight. *Matt.* xx.

48. The resurrection of Lazarus. *John* xi. 1—44.

49. Account of the different effects produced by this miracle on the Jews. *John* xi. 45—57; xii. 1—11.

50. The conversion of Zaccheus. *Luke* xix. 1—10.

51. Parable of the nobleman going into a distant country to receive a kingdom. *Luke* xix. 11—28.

Section

52. Christ's lowly yet triumphal entry into Jerusalem. He weeps over her impending calamities, and expels the traders out of the temple, where he teaches the people. *Luke* xix. 29—48.

53. Christ confutes the chief priests, scribes, and elders: 1. By a question concerning the baptism of John, *Luke* xx. 1—8; 2. By the parable of the labourers in the vineyard, 9—19; and, 3. By showing the lawfulness of paying tribute unto Cæsar, 20—26.

54. The Sadducees and scribes severally confuted. The charity of a poor widow commended. *Luke* xx. 27—47; xxi. 1—4.

55. Christ discourses on the destruction of the temple, and enforces the duty of watchfulness. *Luke* xxi. 5—38.

56. Christ's prophetic discourse concerning the destruction of Jerusalem, and the end of the world. *Matt.* xxiv.

57. Parables of the ten virgins and of the talents. The last judgment described. *Matt.* xxv.

58. Christ washes his apostles' feet, predicts the treachery of Judas, and Peter's denial. *John* xiii.

59. Christ celebrates the passover, institutes the Lord's supper, and warns Peter that he would deny him. *Luke* xxii. 1—38.

60. Christ's last discourse with his disciples. *John* xiv.—xvi.

61. Christ's last prayer for his disciples, and for all who in future ages should believe in him. *John* xvii.

62. Judas betrays Jesus, who retires to the garden of Gethsemane. Peter's denial of Christ, who is arraigned before Pilate. *John* xviii.

63. Christ condemned and crucified. *Luke* xxiii.

64. The resurrection of Jesus Christ. *Matt.* xxviii. 1—15.

65. Christ appears to two disciples on their way to Emmaus, *Luke* xxiv. 13—35: and also to the assembled disciples, 36—48. The ascension of Christ. 49—53.

THE ACTS OF THE APOSTLES.

66. The transactions before and after Christ's ascension into heaven. Matthias elected an apostle. i.

67. The descent of the Holy Spirit upon the apostles on the day of pentecost, and Peter's discourse to the people in consequence of it. ii.

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68. Peter and John heal a lame man. Peter's discourse to the people. iii.
69. A great multitude converted by the preaching of Peter. The apostles are put in prison, and released. iv. 1—32.
70. Unanimity of the first Christians; their charity. Hypocrisy and punishment of Ananias and Sapphira. iv. 33—37; v. 1—11.
71. The apostles being imprisoned are released by an angel. Gamaliel's counsel concerning them. v. 12—42.
72. Seven persons chosen to superintend the distribution of alms. vi. 1—8.
73. Stephen falsely accused. His discourse. He is condemned and stoned. vi. 9—15, vii. viii. 1, first clause of the verse.
74. Persecution of the Christians at Jerusalem. A church planted at Samaria. viii. 1, "And at that time," &c. 2—25.
75. Conversion of the Ethiopian eunuch. viii. 26—40.
76. Conversion, baptism, and first preaching of St. Paul. ix. 1—31.
77. Peter heals Æneas, and raises Dorcas to life. ix. 32—43.
78. Peter instructed by a vision concerning the calling of the Gentiles. The conversion of Cornelius and his family x. xi. 1—18.
79. The first Gentile church founded at Antioch. xi. 19—30.
80. The apostle James put to death by Herod Agrippa. Herod's miserable death. xii.
81. The planting of several churches in the isle of Cyprus, at Perga in Pamphilia, and Antioch in Pisidia. xiii.
82. The gospel preached at Iconium, Lystra, and Derbe. Paul returns to Antioch. xiv.
83. Discussion of the question by the apostles at Jerusalem, concerning the necessity of circumcision and observing the law. Their letter to the churches on this subject. xv. 1—35.

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84. Paul's second departure from Antioch. He preaches the gospel in various countries, particularly at Philippi in Macedonia. The conversion of the Philippian gaoler. xv. 36—41, xvi.
85. The journeys and apostolical labours of Paul and his associates at Thessalonica, Berea, and Athens. His masterly apology before the court of Areopagus. xvii.
86. Paul's journey to Corinth, and thence to Antioch. xviii. 1—22.
87. Paul's third departure from Antioch. Consequences of his preaching at Ephesus. xviii. 23—28; xix.
88. The labours of Paul in Greece and Asia Minor. His journey towards Jerusalem. xx.
89. On his arrival at Jerusalem Paul gives an account of the fruits of his ministry. xxi.
90. The Jews demand the death of Paul, who claims his privilege as a Roman citizen. xxii.
91. Paul pleads his cause before the council. A conspiracy is formed against his life. He is sent to Cæsarea. xxiii.
92. Paul, accused before Felix, pleads his own cause. Effects of his preaching upon the conscience of Felix. xxiv.
93. Paul pleads his cause before Festus, the successor of Felix. His innocence admitted by the Roman governor. xxv.
94. Paul's defence before king Agrippa. xxvi.
95. Narrative of Paul's voyage from Cæsarea. He is shipwrecked on the isle of Malta. xxvii.
96. His voyage from Malta to Rome, where he preaches the gospel to the Jews, and resides for two years. xxviii.

Part III. — Select Chapters taken from the Apostolic Epistles.

No. V.

A CONCISE CHRONOLOGICAL TABLE

OF THE PRINCIPAL EPOCHS MENTIONED IN THE OLD AND NEW TESTAMENTS.*

I. Old Testament History.

Anno Mundi, or Year of the World.		Year before Christ, 4000 before A. D.
1	The creation of the world.	4004
1056	Noah born.	2948
1656	The deluge.	2348
2008	Abraham born.	1996
2083	Call of Abraham.	1921
2094	Ishmael, son of Abraham and Hagar, born.	1910
2107	Destruction of Sodom, Gomorrah, and the cities of the plain.	1897
2107	Covenant with Abraham renewed.	1897
2108	Birth of Isaac.	1896
2148	Isaac marries Rebekah.	1856
2245	Jacob marries Leah and Rachel.	1759
2276	Joseph sold into Egypt.	1728
2298	Jacob and his family go into Egypt.	1706
2433	A revolution in Egypt; the Israelites persecuted; birth of Moses.	1571
2513	The Exodus from Egypt.	1491
2514	The delivery of the law.	1490
2553	The death of Moses; the entrance of the Israelites into the promised land, under Joshua.	1451
2561	The administration of the elders and judges, after the death of Joshua.	1443 &c.
2909	Saul appointed and consecrated king.	1095
2949	The accession of David to the throne.	1055
2990	The reign of Solomon alone.	1014
3001	The dedication of the temple.	1003
3029	Accession of Rehoboam, and the secession of the ten tribes under Jeroboam.	975

* Abridged from Usher and Winer.

A. M.		B. C.
	Kings of Israel for 254 Years.	
3029	Jeroboam I.	975
3050	Nadab.	954
3051	Baasha.	953
3074	Elah.	930
3076	Zimri conspires against Elah, and reigns seven days at Tirza.	928
3076	Omri.	928
3086	Ahab.	918
3107	Ahaziah.	897
3108	Jehoram or Joram.	896
3120	Jehu.	884
3148	Jehoahaz.	856
3164	Joash.	840
3179	Jeroboam II.	825
3232	Zachariah son of Jeroboam reigned six months.	772
	Shallum reigned one month.	
3233	Menahem.	771
3244	Pekahiah.	760
3246	Pekah.	758
3265	Hoshea.	729
3283	End of the kingdom of Israel, after it had subsisted two hundred and fifty-four years.	721
	Kings of Judah for 388 years.	
3029	Rehoboam.	975
3047	Abijah.	957
3049	Asa.	955
3090	Jehoshaphat.	914
3115	Jehoram.	889
3119	Ahaziah.	885
3120	Athaliah.	884
3126	Jehoash.	878
3166	Amaziah.	838
3195	Uzziah or Azariah.	809
3246	Jotham.	758
3263	Ahaz.	741
3279	Hezekiah.	725

A. M.		B. C.
	Kings of Judah alone.	
3308	Manasseh.	696
3363	Amon.	641
3365	Josiah.	639
3395	Jehoahaz, son of Josiah. Jehoiakim.	609
3406	Jeconiah, Coniah, or Jehoiachin, son of Jehoiakim.	598
	Zedekiah, uncle of Jeconiah, originally named Mattaniah.	
3416	The siege of Jerusalem by Nebuchadnezzar; Zedekiah's flight: he is deprived of sight; Jerusalem taken, and the temple burnt.	588
	Beginning of the seventy years' captivity. The destruction of the kingdom of Judah, after it had subsisted four hundred and sixty-eight years from the commencement of David's reign; and three hundred and eighty-eight years from the separation between Judah and the ten tribes.	
	From the Babylonish Captivity to Nehemiah's Reform.	
3416	The beginning of the seventy years' captivity foretold by Jeremiah. Gedaliah made governor of the remains of the people. He is slain.	588
3468	Babylon taken by Cyrus, who restores the Jews to liberty, and permits them to return into Judæa under Zerubbabel.	536
3470	The second temple begun.	534
3475	Death of Cyrus. Cambyses reigns.	529
3483	Darius Hystaspes reigns.	521
3488	The temple finished.	516
3519	Death of Darius. Xerxes succeeds to the throne.	485
3539	Artaxerxes succeeds Xerxes.	465
3546	He sends Ezra to Jerusalem with several priests and Levites.	458
3547	Nehemiah governor of Judæa.	445
3577	Darius Nothus.	423
3580	Nehemiah comes a second time to Palestine and reforms abuses. End of the Old Testament canon.	414

II. New Testament History.

From the Birth of Jesus Christ to the Completion of the Canon of the New Testament

A. M.		Y. of J. C.	Before the Vulgar Era.
4000	The nativity of Christ.	1	4
	John the Baptist was born six months before the birth of Christ.		
	The circumcision, purification, and presentation of Christ in the temple.		
	Archelaus, ethnarch of Judæa.	2	3
			V. E. or A. D.
4012	Christ visits the temple.	12	8
4032	Ministry of John the Baptist.	32	29
4033	The baptism and temptation of Christ.	33	30
	First Passover. Christ purges the temple, and preaches in Judæa. Imprisonment of John the Baptist.		
4034	*Second Passover.* The twelve apostles sent forth. John the Baptist beheaded.	34	31
4035	*Third Passover.* The seventy disciples sent forth. The transfiguration of Christ.	35	32
4036	*Fourth Passover.* The crucifixion, death, resurrection, and ascension of Christ.	36	33
	Feast of Pentecost. Descent of the Holy Spirit.		
4037	Seven deacons chosen.	37	34
4039	Stephen martyred. Saul persecutes the church.	39	36
4040	Conversion of Saul.	40	37
4064	Paul a prisoner at Rome.	64	61
4066	Paul set at liberty.	66	63
4068	Paul's second imprisonment at Rome.	68	65
4069	Paul and Peter put to death there.	69	66
4070	Vespasian, afterwards emperor, enters Judæa.	70	67
4074	Jerusalem taken by Titus, and the temple burnt.	74	71
4098	John banished to Patmos.	98	95
4100	John, being liberated, writes his Gospel and Revelation.	100	97

No. VI.

A TABLE OF THE PRINCIPAL PROPHECIES RELATIVE TO THE MESSIAH,

WITH THEIR ACCOMPLISHMENT, AS RELATED IN THE NEW TESTAMENT.

1. That a *Messiah* should come.

Prophecy. — Gen. iii. 15. He (the seed of the woman) shall bruise thy head; and thou shalt bruise his heel. Compare Gen. xii. 3, xxii. 18, xxvi. 4, xxviii. 4, and Psal. lxxii. 17 — Isai. xl. 5. The glory of the Lord shall be revealed; and all flesh shall see it together.

Fulfilment. — Gal. iv. 4. When the fulness of the time was come, God sent forth his Son, made of a woman (four thousand years after the first prophecy was delivered) — Rom. xvi. 20. The God of peace shall bruise Satan under your feet shortly. — 1 John iii. 8. The Son of God was manifested that he might destroy the works of the devil (that old serpent, Rev. xii. 9). See also Heb. ii. 14. — Luke ii. 10. I bring you good tidings of great joy, which shall be to all people.

2. The *time* when he should come.

Prophecy. — Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. The Messiah was to come at a time of universal peace, and when there was a general expectation of him; and while the second temple was standing, seventy weeks (of years, i. e. 490 years) after the re-building of Jerusalem. See Dan. ix. 23—25; Hagg. ii. 6—9; Mal. iii. 1.

Fulfilment. — When the Messiah came, the sceptre had departed from Judah; for the Jews, though governed by their own rulers and magistrates, yet were subject to the paramount authority of the Roman emperors; as was evinced by their being subject to the enrolment of Augustus, paying tribute to Cæsar, and not having the power of life and death. Compare Luke ii. 1, 3—5; Matt. xxii. 20, 21; and the parallel passages; and John xix. 10, 15. When Jesus Christ came into the world, the Roman wars were terminated, the temple of Janus was shut, and universal peace reigned throughout the Roman empire; and all nations, both Jews and Gentiles, were expecting the coming of some extraordinary person. See Matt. ii. 1—10; Mark xv. 43; Luke ii. 25, 38; and John i. 19—45 for the expectation of the Jews. The two Roman historians, Suetonius and Tacitus, confirm the fulfilment of the prediction, as to the expectation of the Gentiles.

3. The *dignity of his character*, that the Messiah should be God and man together.

Prophecy. — Psal. ii. 7. Thou art my Son: this day have I begotten thee. — Psal. cx. 1. The Lord said unto my Lord. — Isai. ix. 6. The

mighty God, the everlasting Father.—Mic. v. 2. Whose goings forth have been from of old, from everlasting.

Fulfilment.—Heb. i. 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. Compare Matt. xxii. 42—55; Acts ii. 34, 35; 1 Cor. xv. 24; Heb. i. 13.—Matt. i. 23. They shall call his name Emmanuel, that is, God with us.—John i. 1, 14. The Word was with God, and the Word was God. The Word was made flesh and dwelt among us.—Rom. ix. 5. Of whom (the fathers) as concerning the flesh Christ came, who is God over all, blessed for ever. See also Col. ii. 9; 1 John v. 20.

4. *From whom* he was to be descended.

Prophecy.—From the first woman, Gen. iii. 15. From Abraham and his descendants (Gen. xii. 3, xviii. 18); viz. Isaac (Gen. xxvi. 4); Jacob (Gen. xxviii. 14); Judah (Gen. xlix. 10); Jesse (Isai. xi. 1); David (Psal. lxxxix. 4, 29, cxxxii. 11; Isai. ix. 7; Jer. xxiii. 5, and xxxiii. 20, 21).

Fulfilment.—Gal. iv. 4. When the fulness of the time was come, God sent forth his Son, made of a woman.—Acts iii. 25 The covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the nations of the earth be blessed (see Matt. i. 1.).—Heb. vii. 14. It is evident that our Lord sprang out of Judah.—Rom. xv. 12. Esaias saith, There shall be a root of Jesse.—John vii. 42. Hath not the Scripture said, that Christ cometh of the seed of David? See also Luke i. 32; Acts ii. 30, xiii. 23.

5. That the Messiah should be born of a *Virgin*.

Prophecy.—Isai. vii. 14. Behold a virgin shall conceive and bring forth a Son.—Jer. xxxi. 22. The Lord hath created a new thing on the earth; a woman shall compass a man. (N. B. The ancient Jews applied this prophecy to the Messiah, whence it follows that the later interpretations to the contrary are only to avoid the truth which we profess; viz. that Jesus was born of a virgin, and therefore is the Christ or Messiah: Bp. Pearson on the Creed, Art. III. p. 171. edit. 1715, folio.).

Fulfilment.—Matt. i. 24, 25. Joseph took his wife, and knew her not, till she had brought forth her first-born son. Compare Luke i. 26—35.—Matt. i. 22, 23. All this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son.

6. The *place* where the Messiah was to be born.

Prophecy.—Mic. v. 2. Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.

Fulfilment.—Luke ii. 4—6. All went to be taxed (or enrolled), every one into his own city. And Joseph also went up from Galilee, with Mary his espoused wife, unto Bethlehem; and while they were there she brought forth her first-born son. Compare also Matt. ii. 1, 4—6, 8, 11; Luke ii. 10, 11, 16, and John vii. 42.

7. That a prophet, *in the spirit and power of Elias, or Elijah*, should be the Messiah's forerunner and prepare his way.

Prophecy.—Isai. xl. 3; Mal. iii. 1, and iv. 5; Luke i. 17. Behold I will send my messenger; and he shall prepare my way before me.

Fulfilment.—Matt. iii. 1, 2, 3. In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand.—Matt. xi. 14; Luke vii. 27, 28. This is Elias which was for to come.

8. That he should begin to publish the gospel in *Galilee*.

Prophecy.—Isai. ix. 1, 2. In Galilee of the nations, the people that walked in darkness have seen a great light.

Fulfilment.—Matt. iv. 12—17. Now, when Jesus heard that John was cast into prison, he departed into Galilee, &c. From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

9. That the Messiah was to be a *Prophet* and *Legislator* like unto Moses (but superior to him), who should change the law of Moses into a new and more perfect law, common both to Jews and Gentiles, to last for ever.

The law of Moses was promulgated to the Jewish people exclusively, and was full of burdensome ceremonies: the sacrifices enjoined by it were to be performed only at Jerusalem; and it was delivered by a man to men. But,

Prophecy.—(1.) The Messiah is foretold to be a prophet like unto Moses. Deut. xviii. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me. Unto him shall ye hearken. For Moses differs from all the other Old Testament prophets in this, that he was truly a legislator, the friend of God (Exod. xxxiii. 11.). and was distinguished by the multitude of his miracles (Deut. xxxiv. 11.).

(2.) The Messiah was to enact a new law. Isai. ii. 3. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

(3.) This law was to be common to all nations: see Isai. ii. 2, 3. and li. 4, 5.

(4.) The new law or covenant of the Messiah was to endure for ever: see Isai. xlii. 6, lv. 3, lix. 21, lxi. 8, lxii. 2; Jer. xxxi. 34, xxxii. 40; Ezek. xxxiv. 25, xxxvi. 27, xxxvii. 26; Dan. vii. 13, 14.

Fulfilment.—Christ is a prophet infinitely superior to Moses.

(1.) As to his person.—Heb. iii. 5, 6. Moses, verily, was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we.

(2.) As to his law.—Heb. vii. 18, 19. There is a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect; but the bringing in of a better hope (i. e. of a new law) did, by which we draw nigh to God.

The law of Moses belonged to one nation only, but the gospel, which is the law of Christ, is designed for all nations. Compare Nos. (3) and (4)

of the preceding predictions with Matt. xxviii. 19, 20; Mark xvi. 20; and Col. i. 23.

(3.) As to the benefits he has conferred.—Moses delivered the Israelites from their cruel bondage in Egypt: he was the mediator of the covenant between God and his people: he conducted them through the desert into Canaan, and interceded with God for them; but all these were only temporal benefits. On the other hand, Christ saves all, that truly believe in him and unfeignedly repent, from the guilt, the power, and the punishment of their sins (Matt. i. 21). He hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (Heb. viii. 6). See also 2 Cor. iii. 6; Heb. vii. 22, ix. 15, xii. 24. Christ has reconciled the world unto God (2 Cor. v. 19; 1 John ii. 2), and has given us an example that we should follow his steps (1 Pet. ii. 21—23). As our forerunner, he hath entered into heaven, that, where he is, there his followers may be also (John xiv. 2, 3; Heb. vi. 20, ix. 24); and as an advocate he ever liveth to make intercession for all that come unto God by him. (Heb. vii. 25; 1 John ii. 1).

(4.) As to the circumstances of his death.—Moses died, in one sense, for the iniquities of his people. Their rebellion, which was the occasion of it, drew down the divine displeasure upon them and upon him: see Deut. i. 37. Moses therefore went up in the sight of the people to the top of mount Nebo, and there he died, when he was in perfect vigour. Christ suffered for the sins of mankind, and was led up in the presence of the people to Calvary, where he died in the flower of his age.

"Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was. If we cannot find such a one, then we have found HIM, of whom Moses in the law and the prophets did write, to be Jesus of Nazareth, THE SON OF GOD."

10. That the Messiah should confirm his doctrine by great *miracles.*

Prophecy.—Isai. xxxv. 5, 6. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing.

Fulfilment.— Matt xi. 4, 5. Jesus . . . . . said, Go and show John those things which ye do hear and see: the blind receive their sight; and the lame walk: the lepers are cleansed; and the deaf hear.

11. In what manner the Messiah was to make his *public entry into Jerusalem.*

Prophecy.—Zech. ix. 9. Rejoice greatly, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just and having salvation, lowly and riding upon an ass, even upon a colt the foal of an ass.

Fulfilment.—Matt. xxi. 7—10. The disciples . . . brought the ass and the colt, and put on them their clothes, and set him (Jesus) thereon (that is, upon the clothes). And great multitudes spread their garments, &c., &c.— Matt. xxi. 4, 5. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy King cometh, &c. &c.

12. The *circumstances* of his *sufferings* and *death.*

(1.) That the Messiah should be poor and despised, and be betrayed by

one of his own disciples for thirty pieces of silver (at that time the ordinary price of the vilest slave); with which the potter's field should be purchased.

Prophecy.—Isai. liii. 2, 3. There is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him: he was despised; and we esteemed him not.—Psal. xli. 9 and Psal. lv. 12—14. Yea, mine own familiar friend in whom I trusted, who did eat of my bread, hath lift up his heel against me.—Zech. xi. 12. So they weighed for my price thirty pieces of silver.—Zech. xi. 13. And the Lord said unto me, Cast it unto the potter, a goodly price that I was prized at of them! And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Fulfilment.—Luke ix. 58. The Son of man hath not where to lay his head.—2 Cor. viii. 9. For your sakes he became poor.—John xi. 35. Jesus wept.—Luke xxii. 3, 4. Then Satan entered into Judas, being one of the twelve; and he went his way, and communed with the chief priests how he might betray him unto them.—Matt. xxvi. 14, 15. And Judas went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.—Matt. xxvii. 3—8. Then Judas, who had betrayed him, brought again the thirty pieces of silver, saying, I have sinned in that I have betrayed innocent blood; and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver, and they said, It is not lawful to put it into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

(2.) That the Messiah should suffer pain and death for the sins of the world.

Prophecy.—Psal. xxii. 16, 17. For dogs (that is, the heathens, whom the Jews called dogs) have compassed me: the assembly of the wicked have enclosed me: they have pierced my hands and my feet. I may tell all my bones: they look and stare upon me.—Isai. l. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.—Isai. liii. 5, 8. He was wounded for our transgressions: he was bruised for our iniquities: by his stripes we are healed. He was cut off out of the land of the living: for the transgression of my people was he stricken.—Isai. liii. 12. And he bare the sin of many, and made intercession for the transgressors.

Fulfilment.—John xix. 1, 2. Then Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns, and they smote him with the palms of their hands.—Matt. xxvii. 30; Mark xv. 19. And they did spit upon him, and smote him on the head.—Mark xv. 25. And they crucified him.—1 Pet. ii. 23, 24. Who, when he was reviled, reviled not again; when he suffered, he threatened not. Who bare our sins in his own body on the tree (the cross).—Luke xxiii. 34. Then said Jesus, Father, forgive them, for they know not what they do.

(3.) That the Messiah should be cruelly mocked and derided.

Prophecy.—Psal. xxii. 12, 13, 7, 8. Many bulls have compassed me; strong bulls of Bashan (that is, the wicked and furious Jews, who, like the beasts fattened on the fertile plains of Bashan, "waxed fat, and kicked," became proud and rebellious) have beset me round. They gaped upon me with their mouth, as a ravening and roaring lion. All they that see me laugh me to scorn: they shoot out the lip, saying, He trusted in

God that he would deliver him: let him deliver him, seeing he delighted in him.

Fulfilment.—Matt. xxvii. 39, 41, 42; Mark xv. 31, 32; Luke xxiii. 35, 36. And they that passed by reviled him, wagging their heads. Likewise also the chief priests, and the rulers also with them, derided, and mocking said among themselves, with the scribes and elders, He saved others, himself he cannot save: if he be the Christ, the chosen of God, let him now come down from the cross, and save himself, that we may see, and we will believe him. He trusted in God: let him deliver him now, if he will have him. And the soldiers also mocked him, saying, If thou be the King of the Jews, save thyself.

(4.) That vinegar and gall should be offered to the Messiah upon the cross; and that his garments should be divided, and lots cast for his vesture.

Prophecy.—Psal. lxix. 21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.—Psal. xxii. 18. They part my garments among them, and cast lots upon my vesture.

Fulfilment.—Matt. xxvii. 48; Mark xv. 36; John xix. 29. And they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.—John xix. 23, 24. And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam. They said, therefore, Let us not rend it, but cast lots, whose it shall be.

(5.) That not a bone of the Messiah should be broken.

Prophecy.—Psal. xxxiv. 20. He keepeth all his bones: not one of them is broken.—Zech. xii. 10. And they shall look upon me whom they have pierced.

Fulfilment.—John xix. 32—34. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but, when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side; and forthwith there came out blood and water.

(6.) That the Messiah should die with malefactors, but be buried honourably.

Prophecy.—Isai. liii. 9. And he made his grave with the wicked, and with the rich in his death.

Fulfilment.—Matt. xxvii. 38, 57—60. Then were there two thieves crucified with him. There came a rich man of Arimathea, named Joseph, and begged the body of Jesus; and he wrapped it in a clean linen cloth, and laid it in his own new tomb.

13. That the Messiah should *rise from the dead* and *ascend into heaven.*

Prophecy.—Psal. xvi. 9, 10. My flesh also shall rest in hope. For thou wilt not leave my soul in hell (the separate state of departed spirits), neither wilt thou suffer thine Holy One to see corruption.—Isai. liii. 10. When thou shalt make his soul an offering for sin, he shall prolong his days. Christ also foretold his own resurrection: see Mark viii. 31, x. 34; Luke ix. 22; John ii. 19, 21, x. 17.—Psal. lxviii. 18. Thou hast ascended up on high: thou hast led captivity captive: thou hast received gifts for men, that the Lord God might dwell among them.

Fulfilment. Acts ii. 31. David spake before of the resurrection of Christ, that his soul was not left in hell (Hades, or the separate state)

neither did his flesh see corruption. See also Acts xiii. 35.—Matt. xxviii. 5, 6. The angels said unto the women, He is not here; for he is risen, as he said: see Luke xxiv. 5, 6.—1 Cor. xv. 4. He rose again the third day, according to the Scriptures.—Acts i. 3. He showed himself alive after his passion by many infallible proofs.—Mark xvi. 19; Luke xxiv. 51; Acts i. 9. So then after the Lord had spoken to them, while he was blessing them, and while they beheld him, he was parted from them, and carried up into heaven, and sat at the right hand of God. Compare also 1 Tim. iii. 16; Heb. vi. 20; 1 Pet. iii. 22.

14. That the Messiah should send the *Holy Spirit*, the Comforter.

Prophecy.—Joel ii. 28. I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. Jesus Christ promised and foretold the gift of the Holy Spirit, in John vii. 38, 39, xiv. 16, 17, 26, xv. 26, xvi. 7, 13; Acts i. 4, 5, 8.

Fulfilment.—See all these promises and predictions fulfilled in Acts ii. 1—4, iv. 31, viii. 17, x. 44, xi. 15.

15. The *abolition of the Jewish covenant* by the introduction of the gospel.

Prophecy.—Jer. xxxi. 31—34. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of Egypt; which my covenant they brake, though I was an husband to them, saith the Lord. But this shall be the covenant, that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God; and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.—The

Fulfilment of this prediction is shown at length by St. Paul, Heb. viii. 7—13.

The old covenant is abolished, and its observance rendered impossible by the expulsion of the Jews from Judæa and Jerusalem, and by the utter destruction of that temple and altar, on which the whole of the Jewish worship depended. It is therefore as impossible to doubt that the Mediator of the new covenant is come, as to question those external facts which prove that the ancient covenant subsists no longer.

16. That there is *salvation only* through Christ.

Prophecy.—Zech. xiii. 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.—Mal. iv. 2. Unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings.—Isai. liii. 11. By his knowledge shall my righteous Servant justify many.—Isai. lix. 20. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob: see Rom. xi. 26.—Psal. cxviii. 22. The stone which the builders refused, the same is become the head-stone of the corner.—Isai. xxviii. 16; Matt. xxi. 42.

Fulfilment.—John iii. 16. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Compare also John xvii. 3; 1 Thess. v. 9.—Luke xxiv. 47. That repentance and remission of sins should be preached in his name: see also Acts x. 43.—Acts xiii. 38, 39. Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified.—Acts iv. 11, 12. This is the stone, which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

17. Of the *necessity of believing* in Christ, and the *danger of rejecting* him.

Deut. xviii. 15, 19. The Lord...will raise up unto thee a prophet. Unto him shall ye hearken. Whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. In Acts iii. 22, 23, this prediction is cited and applied to Jesus Christ.—Numb. xv. 30, 31. The soul that doth ought presumptuously reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord.—Psal. ii. 12. Kiss the Son, lest he be angry, and ye perish from the right way.

John iii. 18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.—Heb. ii. 3. How shall we escape, if we neglect so great salvation?—Heb. x. 26—29. If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?—The Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Christ. 2 Thess. i. 7, 8.

The testimony of Jesus is the spirit of prophecy (Rev. xix. 10); and of that testimony it were easy to offer hundreds of instances, equally striking with those above given. Copious as the preceding table of prophecies is, the selection has necessarily been restricted to the principal, in order that this article might not be extended to an undue length. A more copious table is given in the appendix to the first volume of the author's Introduction to the Critical Study and Knowledge of the Holy Scriptures. To conclude, it is worthy of remark, that most of the prophecies concerning the Messiah were revealed nearly, and some of them more than three thousand years ago, and yet scarcely one of them can be applied to any man that ever lived upon earth except to him, who is Immanuel, God with us, the Lord Jesus Christ, to whom give all the prophets witness. (Acts x. 43). The more we contemplate these astonishing facts, the more deeply we investigate the wonderful display of divine power, wisdom, and goodness, the more we shall be disposed to exclaim, with the amazed centurion, "Truly this was the Son of God."

No. VII.

A SELECT LIST OF BOOKS FACILITATING THE STUDY OF THE BIBLE.

In the preceding editions a large number of works were enumerated. As the present manual is merely a concise introduction to the study of the Scriptures, intended to prepare the student for the larger work by the same author, and books of a similar kind, it is thought sufficient to indicate here but a few of the more useful works which he may use along with it, or to which he may immediately advance.

The classes here included are editions of the Scriptures in their original tongues, with grammars and lexicons of the Greek and Hebrew languages, together with some of those books which will be found valuable aids for the interpretation of the bible. Various editions are specified; and generally the price has been added. The reader must, however, be reminded that volumes may frequently be purchased, especially if later editions have appeared, at a reduced rate.

1. *The Hebrew Bible.*

Biblia Hebraica secundum editionem Everardi Van der Hooght, denuo recognita et emendata a Juda D'Allemand. Lond. 1822, 1833. 8vo. 10*s*. 6*d*.

Biblia Hebraica ad editionem Van der Hooght, cur. argum. notat. ind. et clav. Masoreth. add. C. G. Theile. Lips. 1860. roy. 8vo. 7*s*.

2. *The Septuagint.*

Biblia Græca. Vetus Testamentum, juxta LXX. interpretes. Textum Vaticanum Romanum emendatius edidit, prolegom. et epilegom. instruxit C. Tischendorf. Editio III. Lips. 1861. 2 vols. 8vo. 12*s*.

Biblia Græca. Vetus Testamentum Græce, juxta LXX. interpretes. Ed. F. Field. Lond. 1859 imp. 8vo. 21*s*.

3. *The Greek Testament.*

'Η Καινὴ Διαθήκη. The Greek Testament, with English Notes, critical, philological, and exegetical. By the Rev. S. T. Bloomfield, D.D. Ninth Edition, London, 1855. 2 vols. 8vo. 2*l*. With Critical Annotations, Additional and Supplementary, on the New Testament, being a supplementary volume to the Ninth Edition. 8vo. 15*s*.

The Greek Testament, with a critically revised Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Copious Critical and Exegetical Commentary in English. By H. Alford, D.D., dean of Canterbury. London, 1849 and subsequent years, 1862. 4 vols. 8vo. 5*l*. 2*s*. 0*d*.

The New Testament of our Lord and Saviour, in the Original Greek,

with Notes and Introductions. By Christopher Wordsworth, D.D. London, 1856, 1859, &c. 2 vols. imp. 8vo. 4*l.* 4*s.*

The Greek Testament, with Notes, Grammatical and Exegetical. By W. Webster, M.A., and W. F. Wilkinson, M.A. London, 1855—1862. 2 vols. 8vo. 2*l.* 4*s.* 0*d.*

Novum Testamentum, Græce. Recens. inque usum Academicum omni modo instruxit C. Tischendorf, Lips. 1855. 18mo. 2*s.* 6*d.*

4. *Grammars and Lexicons.*

A Grammar of the Hebrew Language, comprised in a Series of Lectures. By the Rev. S. Lee, D.D. Third edition. London, 1844. 8vo. 8*s.*

Gesenius, W. Hebrew Grammar, seventeenth edition, with Corrections by Rödiger, translated by T. J. Conant. London, 1846. 6*s.* 6*d.* New York, 1855. 8vo. 9*s.*

Gesenius, W. Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, translated by Professor E. Robinson. Fifth edition. London, 1855. roy. 8vo. 21*s.*

Gesenius's Hebrew and English Lexicon to the Old Testament, translated with additions and corrections from the Author's Thesaurus and other Sources, by S. P. Tregelles. London, 1847. 4to. 1*l.* 8*s.* 6*d.*

A Grammar of the New Testament Dialect. By Moses Stuart. London, 1837. 12mo. 7*s.* 6*d.* New York, 1850. 8vo. 12*s.*

A Grammar of the New Testament Diction. By Dr. G. B. Winer. Translated by E. Masson. Edinburgh, 1859. 2 vols. 8vo., Second edition, 1 vol. 8vo. 12*s.*

A Greek and English Lexicon to the New Testament, in which the Words and Phrases occurring in those Sacred Books are distinctly explained, and the Meanings assigned to each, authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek Writers. By John Parkhurst. A new Edition by Hugh James Rose, B.D. London, 1829. New editions revised and corrected, with additions by the Rev. Dr. Major, 1845, 1851, 1855. 8vo. 1*l.* 1*s.* 0*d.*

A Greek and English Lexicon to the New Testament. By E. Robinson, D.D. Boston, 1836; London, 1837, 1839. London and New York, 1850. 8vo. 18*s.*

5. *Miscellaneous.*

A Harmony of the Four Gospels in Greek, according to the Text of Hahn: newly arranged, with Explanatory Notes, by Edward Robinson, D.D. Boston (U.S.), 1853. 8vo. 10*s.* 6*d.*

The Inspiration of Holy Scripture, its Nature and Proof: Eight Discourses, preached before the University of Dublin. By William Lee, D.D. Second edition. London, 1857. 8vo. 14*s.*

Historical Evidences of the Truth of the Scripture Records stated anew. Bampton Lectures. By Rev. Professor Rawlinson. Second edition, 1862. 8vo. 14*s.*

History of the Canon of the New Testament during the First Four Centuries. By Brooke Foss Westcott, M.A., 1855. 8vo. 12*s*. 6*d*.

Introduction to the New Testament. By Samuel Davidson, D.D. London, 1848—1851. 3 vols. 8vo. 2*l*.

Introduction to the Study of the Gospels. By Brooke Foss Westcott, M.A. 1860. 8vo. 10*s*. 6*d*.

Hermeneutical Manual: or Introduction to the Exegetical Study of the Scriptures of the New Testament. By Patrick Fairbairn, D.D. Edinburgh, 1858. 8vo. 10*s*. 6*d*.

D. Joh. Alberti Bengelii Gnomon Novi Testamenti, Editio Tertia per Filium Superstitem, M. Ernestum Bengelium, quondam curata, tertiò recusa adjuvante Johanne Steudel. Tubingæ et Londini, 1850. 2 vols. 8vo. 1855. 1 vol. 8vo. 18*s*.

An English translation has appeared in 5 vols. 8vo. Edinburgh. 1857. 31*s*. 6*d*.

Historical Lectures on the Life of our Lord Jesus Christ, being the Hulsean Lectures for the year 1859. By C. J. Ellicott, D.D. Second edition. London, 1861. 8vo. 10*s*. 6*d*.

Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration; being the Substance of Twelve Sermons preached in the Chapel of Lincoln's Inn, in the Lecture founded by the Right Reverend William Warburton, Bishop of Gloucester. By John Davison, B.D. Sixth edition. Oxford, 1856. 8vo.

Prophecy viewed in respect to its Distinctive Nature, its Special Function, and Proper Interpretation. By Patrick Fairbairn, D.D. Edinburgh, 1856. 8vo. 10*s*. 6*d*.

The Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By the Rev. Alexander Keith. Thirty-seventh edition. London, 1859. 8vo. 12*s*. 6*d*., or crown 8vo. 7*s*. 6*d*.

The Typology of Scripture, viewed in Connection with the whole Series of the Divine Dispensations. By Patrick Fairbairn, D.D. Edinburgh, Second edition, 1854. 2 vols. 8vo. Third edition, 1861. 2 vols. 8vo. 18*s*.

The Scripture Testimony to the Messiah: an Inquiry, with a View to a Satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By the Rev. Dr. Pye Smith. Fourth edition. Edinburgh, 1847. 2 vols. 8vo. 1*l*. 4*s*. 0*d*.

A Cyclopædia of Biblical Literature. Edited by John Kitto, D.D. 2 vols. 8vo. London, 1843—1845. 3*l*. This work was reprinted 1856.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography, and Natural History. Edited by William Smith, LL.D. London, 1860—1863. 3 vols. 8vo. 5*l*. 5*s*.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By the Rev. Thomas Hartwell Horne, B.D., &c. Tenth edition. Edited by the Rev. T. H. Horne, B.D. (the Author), the Rev. S. Davidson, D.D., and S. P. Tregelles, LL.D. London, 1856. 4 vols. 8vo. 3*l*. 13*s*. 6*d*. The second volume has been re-edited by the Rev. John Ayre, M.A., 1860.

No. VIII

INDEXES.

I. A Concise Index of the Principal Persons and Places mentioned in the Scriptures, especially in the New Testament.

II. Index of the Principal Matters contained in this Volume.

III. List of the Principal Passages of Scripture referred to, illustrated, or explained.

I.

A CONCISE

INDEX

OF THE

PRINCIPAL PERSONS AND PLACES MENTIONED IN THE SCRIPTURES, ESPECIALLY IN THE NEW TESTAMENT.

AARON, the son of Amram and Jochebed, of the tribe of Levi. He was three years older than his brother Moses, and was 83 when associated with him in the mission to Pharaoh (Exod. vi. 20, viii. 7). Aaron yielded to the people's demand of making them an image, when Moses was on the mount (Exod. xxxii.). He was the first high priest; and in his family the priesthood was to descend. He died on mount Hor, aged 123, B.C. 1452 (Numb. xx. 28).

ABANA and PHARPAR, two rivers of Damascus, mentioned in 2 Kings, v. 12. The first is the largest. It rises in Anti-libanus, and flows through Damascus. The other has its rise in Hermon, and, though it does not approach the city, it waters the territory of Damascus. These rivers are now called the Barada and the 'Awaj.

ABARIM, Mountains of. See pp. 267, 268.

ABDON, a judge who governed in Israel for eight years (Judges xii. 13—15).

ABEDNEGO, the Chaldee name of Azariah, a Jewish captive in Babylon. Refusing to worship a golden image, he was, by order of Nebuchadnezzar, cast into a fiery furnace, but was miraculously delivered (Dan. i. 6, 7, iii.).

ABEL, the second son of Adam and Eve. He offered in faith a burnt-sacrifice of the firstlings of his flock, which God accepted. His brother Cain, whose oblation of fruits was rejected, was jealous and murdered him (Gen. iv. 1—8; Heb. xi. 4).

ABEL-BETH MAACHAH, or ABEL-MAIM, a city in the northern part of the canton allotted to the tribe of Naphtali (2 Sam. xx. 14—22; 1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4).

ABEL-KERAMIM (the place or *plain of the vineyards*, Judges xi. 33), a village of the Ammonites, where they were discomfited by Jephthah.

ABEL-MEHOLAH was the native country of Elisha (1 Kings xix. 16). Not far from hence, Gideon obtained a victory over the Midianites (Judges vii. 22).

ABEL-MIZRAIM (the *mourning of the Egyptians*), was formerly called the floor of Atad (Gen. l. 11). Jerome, and some others after him, erroneously believe this to be the place afterwards called Beth-hogla, at some distance from Jericho and Jordan, west.

ADMAH, or ADAMA, one of the five cities destroyed by fire from heaven and afterwards overwhelmed by the waters of the Dead sea (Gen. xix. 24).

ADONI-BEZEK, a Canaanitish king, on whom, when taken by the children of Judah, his own cruelties were retaliated (Judges i. 4—7).

ADRAMYTTIUM, a maritime town of Mysia, in Asia Minor, in a ship of which Paul embarked in his first voyage to Italy (Acts xxvii. 1, 2).

ADRIA, mentioned in Acts xxvii. 27, is not the Adriatic sea, now called the gulf of Venice, but includes the whole of the Ionian sea between Sicily and Greece.

ADULLAM, a city in the low part of Judah (Josh. xv. 35). The king of this place was killed by Joshua (xii. 15). In a cave in its vicinity David was concealed (1 Sam. xxii. 1). Rehoboam re-built and fortified Adullam (2 Chron. xi. 7).

ADUMMIM. A rising ground on the road leading from Jericho is called *the going up to Adummim* in Josh. xv. 7; which name signifies *red* or *bloody*, probably in allusion to the bloody murders repeatedly committed there.

ÆNON, or ENON, signifies the place of springs, where John baptized (John iii. 23). It is uncertain where it was situated.

AGABUS, a prophet in the early church, who predicted a famine, and the apprehension of St. Paul (Acts xi. 28, xxi. 10, 11).

AGAG. Perhaps the ordinary title of the kings of the Amalek; as Pharaoh was of the Egyptian monarchs. One thus designated was put to death by Samuel (Numb. xxiv. 7; 1 Sam. xv. 8, 9, 20, 32, 33).

AGRIPPA. 1. See p. 291; 2. Ibid.

AHAB, the weak and wicked king of Israel. son of Omri. He married Jezebel, and was wholly under her evil influence. He died in battle, after reigning twenty-two years (1 Kings xvi. 29—xxii. 40).

AHASUERUS, the name given to several Persian monarchs. The one so denominated in the book of Esther was most likely Xerxes.

AHAVA, a river probably of Babylonia, where Ezra assembled those captives whom he afterwards brought into Judæa (Ezra viii. 15).

AHAZ, the son of Jotham. He reigned sixteen years over Judah, and was an ungodly king (2 Kings xvi.; 2 Chron. xxviii.).

AHAZIAH. 1. The wicked son and successor of Ahab. He reigned two years (1 Kings xxii. 51—2 Kings i. 18). 2. The son and successor of Jehoram, king of Judah. He was slain by Jehu, after a wicked reign of one year (2 Kings viii. 25—27; ix. 16—29).

AHITHOPHEL, David's councillor, who betrayed him by joining the party of Absalom. Finding his advice disregarded he hanged himself (2 Sam. xv. xvi. xvii.).

A , or HAI, a city of ancient Canaan, near Bethel, which was taken by military stratagem, by the Israelites under Joshua (Josh. viii.). After the return of the Jews from Babylon, the Benjamites, to whom the place belonged, resumed possession of it (Neh. xi. 31).

AILATH. See ELATH, *infra*.

AJALON, or AIJALON, a city in the tribe of Dan, assigned to the Levites of Kohath's family (Josh. x. 12, xix. 42).

ALEXANDER. 1. The son of Simon who bore our Lord's cross (Mark xv. 21). 2. One of the kindred of the high priest before whom the apostles were brought (Acts iv. 6). 3. A Jew of Ephesus (Acts xix. 33, 34). 4. An apostate whom St. Paul reprobated (1 Tim. i. 20). 5. A coppersmith who did harm to the apostle (2 Tim. iv. 14). He may be the same with No. 3.

ALEXANDRIA, a city of Egypt, built by Alexander the Great, celebrated for the magnificence of its edifices, and for the extensive commerce carried on by its inhabitants, especially in corn. Alexandria was the native place of Apollos (Acts xviii. 24).

dignity. He is supposed to have been president of the sanhedrim when Caiaphas was high priest (Luke iii. 2; John xviii. 13; Acts iv. 6).

ANTI-LIBANUS, Mount. See p. 266.

ANTIOCH, the metropolis of Syria, on the river Orontes, was erected by Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus, and was the royal seat of the kings of Syria. The distinctive name of Christians was here first applied, probably by divine appointment, to the followers of Jesus Christ (Acts xi. 19—26).

ANTIOCH of Pisidia, a city of Phrygia, but thus denominated because it was attached to the province of Pisidia (Acts xiii. 14).

ANTIPAS. 1. See HEROD. 2. A Christian, martyred at Pergamos (Rev. iii. 12).

ANTIPATRIS, a small town which was situated in the road from Jerusalem to Cæsarea. It was formerly called Capharsaba; but, being re-built and beautified by Herod the Great, it was by him named Antipatris in honour of his father Antipater. Hither St. Paul was brought after his apprehension at Jerusalem, on the way to Cæsarea (Acts xxiii. 31).

APELLES, a Christian at Rome whom St. Paul calls approved in Christ (Rom. xvi. 10).

APHEK. 1. A place where the Philistines encamped when the ark was brought from Shiloh, and was taken in battle by the Philistines (1 Sam. iv.). 2. A place in the valley of Jezreel. Here the Philistines encamped, while Saul and his army lay near Jezreel, on the mountains of Gilboa (1 Sam. xxix. 1, &c.). This may possibly be the same with No. 1. 3. A city belonging to the tribe of Asher, near the country of the Sidonians (Josh. xiii. 4, xix. 30). 4. A city of Syria, one of the principal in Ben-hadad's kingdom, in the vicinity of which the battle was fought between Ahab and Ben-hadad, when the Syrians were beaten (1 Kings xx. 26, &c.); and, as they retreated with precipitation into the city, the city wall fell upon them, and crushed 27,000.

APOLLONIA, a city of Macedonia Prima, through which Paul passed, in his way to Thessalonica (Acts xvii. 1.).

APOLLOS, an eloquent Jew of Alexandria, who was at first instructed only according to the imperfect teaching of John the Baptist, but was more fully taught at Ephesus by Aquila and Priscilla (Acts xviii. 24—28, xix. 1; 1 Cor. i. 12, iii. 4, 6, iv. 6, xvi. 12; Tit. iii. 13).

APPHIA, a Christian lady at Colossæ. It has been thought, and it is not improbable, that she was Philemon's wife (Philem. 2.).

APPII FORUM, a small town on the celebrated Appian way constructed by the censor Appius Claudius, through which St. Paul passed on his first journey to Rome (Acts xxviii. 15).

AQUILA, a Jew of Pontus, who with his wife Prisca, or Priscilla, believed in Christ. Having left Rome when Claudius banished the Jews, he went to Corinth, and wrought at his trade, that of a tent (or tent-cloth) maker. Here St. Paul, being of the same "craft," wrought with him. We afterwards find him at Ephesus, and again in Rome (Acts xviii. 1—3; Rom. xvi. 3, 4; 1 Cor. xvi. 19).

AR. See MOAB, *infra*.

ARABIA, the name of an extensive region, including the peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. Its inhabitants are supposed to be principally descended from Ishmael. It is distinguished into three parts, Arabia *Felix*, *Petræa*, and *Deserta*; but these divisions, made by the Greeks, are not observed in the bible.

1. ARABIA FELIX lies between the ocean on the south-east, and the Arabian and Persian gulfs. It is a fertile region, especially in the interior, producing various species of odoriferous shrubs and fragrant gums, as frankincense, myrrh, cassia, &c. The queen of Sheba (1 Kings x. 1) is supposed to have reigned over part of this region.

2. Arabia Petræa, or the stony Arabia, lies on the south and south-east of Palestine, extending to Egypt, and including the peninsula of mount Sinai. It is remarkable for its mountains and sandy plains.

3. Arabia Deserta lies between the other two, and extends northward along the confines of Palestine, Syria, Babylonia, and Mesopotamia; including the vast deserts which lie within these limits, and which are inhabited only by wandering tribes of savage Arabs.

Aram, fifth son of Shem, was father of the people of Syria, who, from him, are called Aramæans. The region, which in the Old Testament is denominated Aram, is a vast tract extending from mount Taurus south as far as Damascus, and from the Mediterranean sea, in an eastern direction, beyond the Tigris into Assyria. Different parts of this region are called by different names; as *Aram Naharaim*, or Syria of the two rivers, that is *Mesopotamia*; *Aram of Damascus*; *Aram of Zoba*; *Aram Beth-rehob*; and *Aram of Maachah*. Some of these were doubtless petty states, afterwards absorbed in the sovereigtny of which Damascus was the capital.

Ararat, a celebrated mountain in the Greater Armenia; on which Noah's ark rested after the deluge (Gen. viii. 4). It has two peaks called the greater and lesser Ararat.

Archelaus. See p. 290.

Archippus, a Christian at Colossæ, perhaps a minister of the church there (Col. iv. 17; Philem. 2).

Aretas, a king of Arabia Petræa, father-in-law of Herod Antipas. He obtained possession of Damascus; and his governor there, or ethnarch, attempted to apprehend Paul (2 Cor. xi. 32).

Arimathea, a small town to which Joseph belonged, who begged the body of Jesus from Pilate (Matt. xxvii. 57).

Aristarchus, a native of Thessalonica, companion of St. Paul (Acts xix. 29, xx. 4, xxvii. 2; Col. iv. 10; Philem. 24)

Arnon, river. See p. 263.

Aroer. 1. A city of Reuben, on the river Arnon (Deut. ii. 36, iii. 12; Josh. xii. 2, xiii. 9, 16. 2. A city before or over-against Rabbah, belonging to Gad (Numb xxxii. 34; Josh. xiii. 25). 3. The name of a place in the tribe of Judah (1 Sam. xxx. 28).

Artaxerxes, the name of several kings of Persia. The one mentioned Ezra iv. 7, was perhaps Smerdis; that Ezra vii. 1; Neh. ii. 1, Artaxerxes Longimanus.

Asa, the son and successor of Abijam, king of Judah. He was generally prosperous, and reigned well for forty-one years; but he did not endure the rebuke of the prophet Hanani, and when diseased, distrusting God, sought only to the physicians (1 Kings xv. 8, &c.; 2 Chron. xiv.—xvi.).

Asaph. See p. 418.

Asher, one of the sons of Jacob by Zilpah (Gen. xxx. 12, 13). His descendants had their inheritance in the northern part of Palestine (Josh. xix. 24—31).

Ashdod. See Azotus, *infra*.

Asia, one of the largest divisions of the old world, is not mentioned in the Old Testament. In the New Testament it is always taken for the proconsular Asia, which comprised the four regions of Phrygia, Mysia, Caria, and Lydia. In this proconsular Asia were the seven churches of Ephesus, Laodicæa, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira.

Askelon, or Ashkelon, a city in the territory of the Philistines, situated between Ashdod and Gaza, on the coast of the Mediterranean sea. After the death of Joshua, the tribe of Judah took Askelon, which subsequently became one of the five governments belonging to the Philistines (Judges i 18). This place is frequently mentioned in the Scriptures.

Asmonæans, an appellation given to the Maccabean princes and their descendants.

Assos, a maritime city of Mysia. I is mentioned in Acts xx. 13, 14.

Assyria, a country of Asia, the boundaries of which it is difficult to assign. Three of its monarchs are particularly mentioned in the Old Testament, viz. Tiglath-pileser, Shalmaneser, and Sennacherib. The former, having defeated Rezin king of Damascus, and taken that city, put an end to the kingdom there erected by the Syrians. He also entered the kingdom of Israel, conquered Pekah, and carried away part of the ten tribes beyond the river Euphrates. Shalmaneser, the successor of Tiglath-pileser, came into Syria, B.C 725, and desolated the country of the Moabites, agreeably to the prophecy of Isaiah (xvi. 1), delivered three years before. He then attacked Samaria, and completed the misfortunes of the Israelites who remained, by carrying them into captivity beyond the Euphrates. Thus terminated the kingdom of Israel, B. C. 721 (2 Kings xvii. 3—23, xviii. 9—12). Hezekiah, by the special protection of God, escaped the fury of Shalmaneser, to whom, however, he was made tributary; and the Assyrian returned in triumph to Nineveh. Sennacherib became king about B. C. 717. He invaded the kingdom of Judah during the reign of Hezekiah, who had refused to pay the stipulated tribute; but an angel of Jehovah slew one hundred and eighty-five thousand of his troops (2 Kings xix. 35). Sennacherib returned to Nineveh; where some years later two of his sons, weary of his tyranny and savage temper, slew him while he was worshipping in the temple of Nisroch his god, and immediately fled into the mountains of Armenia (2 Kings xix. 37; Tobit i. 21). He was succeeded by his son Esarhaddon.

Asyncritus, a Christian at Rome (Rom. xvi. 14).

Athaliah, the daughter of Ahab, and wife of Jehoram or Joram, king of Judah. After the death of her son Ahaziah she usurped the throne for six years. She was afterwards slain by order of Jehoiada (2 Kings xi.).

Athens, the capital of Attica, and the chief city of ancient Greece. It was distinguished by the military talents, but still more by the learning, eloquence, and politeness of its inhabitants. St. Paul coming hither, A. D. 52, found them plunged in idolatry, occupied in enquiring and reporting news, curious to know everything, and divided in opinion concerning religion and happiness (Acts xvii.). The great apostle of the Gentiles, taking opportunities here to preach Jesus Christ, was carried before the judges of the tribunal, called the Areopagus, where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. See an account of the Areopagus in p. 297

Attalia, a maritime city of Pamphylia. It derived its name from king Attalus, its founder. Hither St. Paul went from Perga in Pamphylia (Acts xiv. 25).

Augustus, Caius Octavianius, the grand-nephew of Julius Cæsar, and successor to his power. He was the first emperor of Rome, and assumed the name of Augustus, which as an imperial title was borne by succeeding emperors.

Aven. See On, *infra*.

Avims, the original inhabitants of the country afterwards possessed by the Caphtorim or Philistines (Deuteronomy ii. 23).

Avites, or **Avim**, the inhabitants of Ava, or Ivah, a city whence colonies were sent into Samaria (2 Kings xvii. 24, 31).

Azariah, or **Uzziah**, the son and successor of Amaziah on the throne of Judah. He reigned fifty-two years; but, attempting to usurp the priest's office, he was struck with leprosy (2 Kings xv. 1—7; 2 Chron. xxvi.).

Azotus, or **Ashdod**, a city of the Philistines, is situated between Gaza and Joppa, on an elevation overlooking a pleasant plain. Here the ark of Jehovah triumphed over the Philistine idol Dagon (1 Sam. v. 2); and here Philip the evangelist was found, after he had baptized the Ethiopian eunuch (Acts viii. 40). It is at present an inconsiderable place.

Beeroth, a city belonging to the Gibeonites, which was afterwards given to the tribe of Benjamin (Josh. ix. 7; 2 Sam. iv. 2).

Beersheba signifies the *well of an oath*, or the *well of seven*, because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant to which they had sworn (Gen. xx. 31). Beersheba was assigned by Joshua to the tribe of Judah; afterwards it was transferred to Simeon (Josh. xv. 28).

Belshazzar. See pp. 433, 434.

Benjamin, the youngest son of Jacob by Rachel. The district allotted to his descendants was in the southern part of Palestine, and together with that of Judah constituted the kingdom of Judah (Gen. xxxv. 16—20; Josh. xviii. 11—28).

Berea, a city of Macedonia, where Paul preached the gospel with great success (Acts xvii. 10. 11).

Bernice. See p. 291.

Besor, Brook. See p. 263.

Bethany, a town of Judæa, where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs east from Jerusalem, on the way to Jericho (John xi. 8). But the tract of ground which bore that name reached within eight furlongs of Jerusalem; it being only a sabbath-day's journey from it (Luke xxiv. 50: Acts i. 12).

Bethel, a city memorable for Jacob's vision (Gen. xxviii. 10—22). Here Jeroboam set up one of his calves (1 Kings xii. 28, 29).

Bethlehem was a celebrated city about six miles south-west from Jerusalem. In Matt. ii. 1, 5, it is called Bethlehem of Judæa, to distinguish it from another town of the same name situated in Lower Galilee, and mentioned in Josh. xix. 15. In Luke ii. 4, it is called the *city of David*. because David was born and educated there. Compare John vii. 42, and 1 Sam. xvi. 1, 18. This city, though not considerable for its extent or riches, is of great dignity as the appointed birth-place of the Messiah (Matt. ii. 6.; Luke ii. 6—15).

Bethphage, a place so called from the abundance of green figs that grew there. It was on the road between Jerusalem and Jericho, but it is difficult to fix on its exact site.

Bethsaida was the name of two towns or villages. 1. Bethsaida of Galilee was situated in Galilee, on the western shore of the lake of Gennesaret, very near to Capernaum. It was the birthplace of the apostles Philip, Andrew, and Peter (John i. 44). 2. The other Bethsaida lay in Gaulanitis, on the eastern side of the lake, and near the place where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region, who called it Julias, in honour of Julia, the daughter of Augustus (Luke ix. 10—17, compared with Mark vi. 31—53).

Beth-Shan, or **Beth-Shean**, a city belonging to the half-tribe of Manasseh, not far from the western bank of the Jordan (1 Sam. xxxi. 10). After the defeat of the Israelites and the death of Saul and his sons, the Philistines fastened the body of Saul to the walls of this place; whence the men of Jabesh-Gilead took it down and carried it away.

Beth-shemesh, in Egypt. See **On**.

Beth-shemesh, a Levitical city in the tribe of Judah, whither the ark was brought after it had been sent back by the Philistines. Some of the inhabitants, having looked into it with vain curiosity, fell down dead (1 Sam. vi. 19).

Bithynia, a region of Asia Minor, of which the boundaries varied at different times. St. Peter addressed his first epistle to the Christians who were scattered throughout Bithynia, and other districts (1 Peter i. 1).

Bozrah, a celebrated city of Edom (Isai. xxxiv. 6).

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CÆSAR. Originally the surname of the Julian family; but used after Julius Cæsar as a title of dignity for

the emperors of Rome. In the New Testament it is applied to Augustus (Luke ii. 1). Tiberius (Luke iii. 1, xx. 22, 24, 25), Claudius (Acts xi. 28), and Nero (Acts xxv. 8; Phil. iv. 22).

CÆSAREA of PALESTINE, an important city of Palestine, and the residence of the Roman proconsul, was formerly named the tower of Strato; but, its harbour being extremely incommodious, Herod the Great erected a spacious mole, and greatly enlarged and beautified the city, which he denominated Cæsarea, in honour of the emperor Augustus. It is very frequently mentioned in the New Testament, and was about seventy miles from Jerusalem, by the ordinary route; but there was a shorter road by Antipatris (Acts xxiii. 31—33).

CÆSAREA PHILIPPI (formerly called Paneas, now Banias) was situated near the springs of the Jordan. It has been by some identified with Laish or Dan. It was more probably the ancient Baal-Gad. Philip the tetrarch built it, or at least embellished and enlarged it, and named it Cæsarea, in honour of Tiberius; afterwards, in compliment to Nero, it was called Neronias. The woman who was troubled with an issue of blood, and healed by our Saviour (Matt. ix. 20; Luke viii. 43), is said to have been of Cæsarea Philippi.

CAIAPHAS, the high priest (called also Joseph) before whom our Lord was brought (Matt. xxvi. 3, 57; John xi. 49—51).

CAIN, the first-born of Adam and Eve. Enraged that his brother's offering was accepted, while his own was rejected, he murdered Abel. His descendants were noted as breeders of cattle and artificers (Gen. iv.).

CALVARY. See p. 256.

CANA, a small town of Galilee, probably identical with the modern Kana-el-Jelil, nine miles from Nazareth. Here Christ performed the miracle of turning water into wine (John ii. 7—10).

CANAAN, the son of Ham, progenitor of the Canaanites (Gen. ix. 25—27, x. 6, 15—18).

CANAAN, Land of. See p. 248.

——— Divisions and ancient inhabitants of. See pp. 251, 252.

CANDACE, a queen of Ethiopia (Acts viii. 27). This appears to have been the ordinary title of the Ethiopian queens.

CAPERNAUM, a town of Upper Galilee, situated on the western coast of the lake of Gennesaret, near the junction of the districts of Zebulun and Naphtali. This place is celebrated for the *many mighty works* and discourses of our Saviour, which brought a heavy woe upon the inhabitants for their unbelief (Matt. xi. 23).

CAPHTOR has been supposed to be the island of Crete, in the Mediterranean sea. It was more likely a district in or near to Egypt.

CAPPADOCIA, a fertile region of Asia Minor, mentioned in Acts ii. 9, and also by the apostle Peter, who addresses his first epistle to the Christians, who were dispersed through Pontus, Galatia, Cappadocia, Bithynia, and Asia (1 Pet. i. 1).

CARMEL, Mount. See p. 266.

CEDRON, KEDRON, or KIDRON, Brook. See p. 263.

CENCHREA, a haven on the east of the isthmus of Corinth, of which city it was one of the ports. It is mentioned in Acts xviii. 18.

CEPHAS, a name, signifying *a stone*, given by Christ to Simon: it has the same meaning with *Petros*, Peter (John i. 42).

CHALDÆA, a country of Asia, lying near the junction of the Tigris and Euphrates, comprising the tract between these rivers and the low country on the right bank of the Euphrates. The capital was Babylon, whence Babylonia; which in ancient times was known by the names Shinar, Shinaar, &c. (Gen. xi. 2).

CHIOS, an island of the Ægean sea, between Lesbos and Samos, celebrated, in ancient and modern times, for its wine, figs, marble, and white earth (Acts xx. 15).

— 17). He appears to have been a judicious and well-intentioned man. He was brother to the celebrated philosopher Seneca, and is said (but on no sufficient authority) to have been, like him, put to death by Nero.

Gamaliel, a distinguished doctor under whom St. Paul was trained (Acts v. 34—40, xxii. 3).

Gath, a city of the Philistines, one of their five principalities (1 Sam. vi. 17), famous for having given birth to Goliath. It was about ten miles from Ekron.

Gath-Hepher, the birth-place of the prophet Jonah (2 Kings xiv. 25), was a town in the allotment of the tribe of Zebulun (Josh. xix. 13).

Gaulanitis. See pp. 254, 255.

Gaza, a very celebrated city of Judæa, distant about sixty miles south-west from Jerusalem: it was the most southerly of the five cities of the Philistines, and lay on the great road from Egypt into Syria. It fell by lot to the tribe of Judah (Josh. xv. 47; Acts viii. 26).

Gehazi, the attendant of the prophet Elisha, smitten with leprosy for his conduct in fraudulently obtaining presents from Naaman (2 Kings v. 20—27, viii. 4, 5).

Gennesaret, the name of a region and lake, in the vicinity of which were several towns, where Jesus Christ dwelt, taught, and performed miracles. See a notice of the lake of Gennesaret in p. 264.

Gerizim, Mount. See p. 267. Temple thereon, 327.

Geshur, a district of Syria, at the north-eastern corner of Bashan. It was within the assigned boundary of Manasseh; but the Geshurites were not expelled by the Israelites under Joshua (Josh. xiii. 2, 13); and, in the reign of David, Geshur had its own king Talmai, whose daughter Maachah was the mother of Absalom (2 Sam. iii. 3, xiii. 37, xv. 8).

Gethsemane, a garden beyond Kedron, at the foot of mount Olivet, so called from the wine-presses in it. It is memorable in the evangelical history as being the scene of our Saviour's agony.

Gibeon, a city of Palestine, the inhabitants of which obtained a treaty from the Israelites by fraud (Josh. ix. x.).

Gideon, a judge of Israel, who defeated the Midianites (Judges vi.—viii.).

Gihon, a place where Solomon was anointed king by Zadok the priest and Nathan the prophet (1 Kings i. 32—40). There appears to have been a fountain or water-course with pools here (2 Chron xxxii. 30).

Gilead, Mountains of. See pp. 267, 268.

Gilgal, a celebrated place between Jericho and Jordan, where the Israelites encamped for some time after their passage over that river. It was afterwards memorable in sacred history for many events. It was a seat of justice (or, as we should now term it, an assize town). Samuel, when travelling in circuit through the land, went yearly to Gilgal (1 Sam. vii. 16). Here Saul was inaugurated king of the Hebrews. In subsequent times it was the seat of idolatry (Hos. iv. 15; Amos v. 5).

Golgotha. See p. 256.

Goliath, a gigantic Philistine, of the city of Gath, who defied Israel, and was slain by David (1 Sam. xvii.).

Gomorrah, one of the cities which formerly occupied the region now covered by the Dead sea. For the history of its destruction see Gen. xix.

Goshen, Land of, the most fertile pasture ground in Lower Egypt; where Jacob and his family were settled. It was situated on the eastern side of the most easterly branch of the river Nile.

Greece, in the Scriptures, often comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and Asia Minor. After the time of Alexander the Great,

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to have respected the prophet Elisha; and he was successful against the Syrians and against Judah (2 Kings xiii. 10—25, xiv. 8—16; 2 Chron. xxv. 17—25).

JOB. See pp. 415—418.

JOEL. See p. 436.

JOHN. 1. John the Baptist, the son of Zacharias and Elizabeth, was the kinsman and precursor of Christ. He was beheaded by order of Herod Antipas (Luke i. iii. 1—20, vii. 18—29, ix. 7—9; John i. 6—37). 2. See pp. 457—459. 3. John Mark: see MARK. 4. A kinsman of the high priest, one of the council before whom the apostles Peter and John were brought (Acts iv. 6).

JONAH. See pp. 438, 439.

JOPPA, now called Jaffa, was anciently the chief port of Judæa; it lies on the Mediterranean, about forty miles west-north-west of Jerusalem. This place is of great antiquity. The gospel was early planted here (Acts ix. x. xi.).

JORDAN, River. See pp. 262, 263.

———, Region round about. See p. 269.

JOSEPH. 1. The son of Jacob, by Rachel. He was sold into Egypt, of which country he became chief minister. He was the father of Ephraim and Manasseh, from whom two tribes descended (Gen. xxx. 22—24, xxxvii.—l.). 2. The husband of Mary, the mother of Jesus (Matt. i. ii.). 3. Joseph of Arimathea, a Jewish councillor, who believed in Jesus, and begged his body of Pilate after his crucifixion (Matt. xxvii. 57—60). 4. See JUSTUS No. 1.

JOSES. 1. The brother of James the Less, and kinsman of our Lord (Matt. xiii. 55, xxvii. 56; Mark vi. 3, xv. 40, 47). 2. The disciple surnamed Barnabas by the apostles (Acts iv. 36).

JOSHUA, the son of Nun, of the tribe of Ephraim, who succeeded Moses as leader of Israel, and brought them into the promised land (Exod. xvii. 9—13, xxiv. 13; Numb. xiii. 8, 16, xiv. 6—10, 30, 38; Josh. i. &c.).

JOSIAH, the son and successor of Amon king of Judah. He ascended the throne at the age of eight, and reigned well for thirty-one years, but was mortally wounded in battle at Megiddo (2 Kings xxii. xxiii.; 2 Chron. xxxiv. xxxv.).

JOTHAM, the son of Uzziah king of Judah. He assumed the reins of government when his father was struck with leprosy, and afterwards reigned well for sixteen years (2 Kings xv. 32—38; 2 Chron. xxvi. 21, xxvii.).

JUDÆA, Country of. See p. 253.

JUDAH, Desert of. See p. 270.

———, Kingdom of. See pp. 283—286.

———, Mountains of. See p. 267.

———, Wilderness of. See p. 270.

JUDAH, the son of Jacob by Leah. His descendants were the principal tribe of Israel, and formed with that of Benjamin the kingdom of Judah. The district allotted to this tribe was in the south of Palestine (Gen. xxix. 35, xxxviii. xliv.; Josh. xv.).

JUDAS. 1. One of the apostles denominated Iscariot, probably because he was a native of Kerioth (which see). He betrayed Christ, and afterwards, in despair, hanged himself (Matt. x. 4, xxvi. 14—16, 47—50, xxvii. 3—10; Acts i. 16—20). 2. See JUDE. 3. A Christian teacher, called also Barsabas (Acts xv. 22, 27, 32). 4. The Galilean or Gaulonite (Acts v. 37). See pp. 356, 357.

JUDE, or JUDAS, one of the apostles. See pp. 486, 487.

JULIA, a Christian female at Rome, who has been supposed to be the wife of Philologus (Rom. xvi. 15).

JULIUS, a centurion, who had charge of and courteously treated the apostle Paul on his voyage to Italy (Acts xxvii. xxviii. 16).

JUNIAS, or JUNIA, a Christian at Rome; it is doubtful whether male or female. This person is mentioned by St. Paul as among his relatives, and has by some been supposed one of the seventy disciples (Rom. xvi. 7).

JUPITER, the supreme God of the ancient Greeks and Romans.

JUSTUS. 1. A surname of Joseph called Barsabas (Acts i. 23). 2. A

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TARSHISH, or TARTESSUS, a city and country in Spain, the most celebrated emporium in the west, to which the Hebrews traded: the *ships of Tarshish* (Isai. xxiii. 1—4, lx. 9) denote large merchant-ships bound on long voyages (perhaps distinguished by their construction from the common Phœnician ships), even though they were sent to other countries instead of Tarshish.

TARSUS, a rich and populous city, the capital of Cilicia. It was celebrated in the Scriptures as being the place where St. Paul was born (Acts xxi. 39, xxii. 3).

TERTIUS, a person who was St. Paul's amanuensis in writing the epistle to the Romans (Rom. xvi. 22).

TERTULLUS, an advocate employed by the Jews to prosecute Paul before the Roman procurator Felix (Acts xxiv. 1—8).

THADDEUS. See JUDE.

THEOPHILUS, a person, probably of distinction from the title given him, to whom St. Luke inscribed his Gospel, and the Acts of the Apostles (Luke i. 3; Acts i. 1).

THESSALONICA, a large and populous city and sea-port of Macedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Æmilius. It was situated on the Thermian bay, and appears to have been nearly if not exactly on the site of the ancient Thermæ. It had its name from Thessalonica, the wife of Cassander who built it. She was daughter of Philip the father of Alexander, and so named because he heard of her birth the day of his victory over the Thessalians. It was inhabited by Greeks, Romans, and Jews; from among whom St. Paul collected a numerous church (Acts xvii. 1, 11, 13). See pp. 472, 473.

THEUDAS, an insurgent who headed a tumult, probably in the latter part of Herod's reign (Acts v. 36).

THREE TAVERNS, a small place or village on the Appian way to Rome, where travellers stopped for refreshment. It was thirty-three Roman (about thirty English) miles from Rome (Acts xxviii. 15).

THOMAS, called Didymus, one of the twelve apostles (Matt. x. 3; John xi. 16, xiv. 5, xx. 24—29, xxi. 2).

THYATIRA, a city of Asia Minor, was a considerable city on the road from Pergamos to Sardis, and about forty-eight miles eastward of the former. It is called by the Turks Ak-hisar (Rev. ii. 18—29).

TIBERIAS, still called by the natives Tubariyeh, was anciently one of the principal cities of Galilee: it was built by Herod Antipas, and so called in honour of the emperor Tiberius (John vi. 1, 23, xxi. 1). After the destruction of Jerusalem it was long celebrated as a seat of learning. See p. 118. It was situated on the western shore of the lake of Gennesaret, which is thence termed the *lake* or *sea of Tiberias;* for a notice of which, see p. 264.

TIBERIUS, the second emperor of Rome, successor of Augustus his step-father: in his reign Christ was crucified (Luke iii. 1).

TIMON, one of the appointed seven (Acts vi. 5).

TIMOTHEUS, or TIMOTHY. See pp. 473, 474.

TIRZAH, a city of Ephraim, the royal seat of the kings of Israel, from Jeroboam I. to Omri, who built the city of Samaria, which then became the capital of his kingdom (Josh. xii. 24; 1 Kings xiv. 17, xv. 21; 2 Kings xv. 14; Sol. Song vi. 4).

TITUS. See pp. 475, 476.

TOLA, one of the judges of Israel (Judges x. 1, 2).

TRACHONITIS. See p. 254.

TROAS, a port and town of Mysia, visited by St. Paul in his apostolic journies: it was situated on the western coast, at some distance to the southward of the supposed site of ancient Troy (Acts xvi. 8, xx. 5, 6). The adjacent region is also called Troas, or the Troad.

TROGYLLIUM (Acts xx. 15), a town and promontory at the foot of mount Mycale, opposite to and about five miles from Samos.

II.

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